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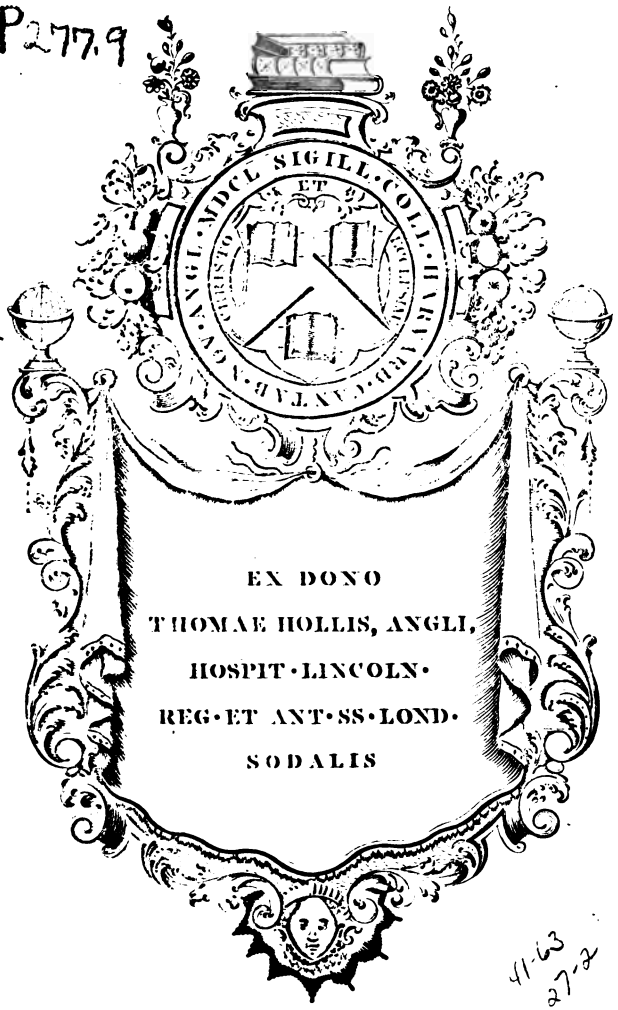

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THE

MONTHLY ANTHOLOGY,

AND

BOSTON REVIEW.

CONTAINING

SKETCHES AND REPORTS OF PHILOSOPHY, RELIGION, HISTORY, ARTS, AND MANNERS.

EDITED BY A SOCIETY OF GENTLEMEN.

Omnes undique flosculos carpam atque delibem.

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THE

MONTHLY ANTHOLOGY.

FOR

JANUARY, 1810.

THE ADDRESS OF THE EDITORS.

As we have only one opportunity in a year of directly addressing the publick in our private capacity, to neglect it would seem churlish, as well as a violation of former custom. It affords us too an occasion to greet heartily our old, tried friends, and to offer our compliments to some new ones that have arisen within the year. Though the number of these may not be so great, as either we or our publishers might have expected, we will try to derive consolation from disappointment itself, by thinking that our gratitude, which would have been enfeebled in being widely spread, will be quite perceptible when divided among a few.

We have completed the seventh volume; a great age among the literary ephemera of this country. Having arrived at this degree of maturity, in spite of innumerable predictions to the contrary, we almost begin to flatter ourselves, that our constitution and temperament are more vigorous, than those of most others in the class to which we belong; and that this uncommon duration is not accidental or artificial, but is the evidence of something sound in our stamina, and pertinacious in our structure. Still the wonder and mystery of our existence, more extraordinary to us than it can be to the world, was so impressed on our minds, that when we have been confidently told we were speedily destined to perish, we have assented to the declaration with almost as much humility and conviction, as we should to the same truth, when applied to us more seriously as individuals. Yet after acquiescing in these predictions of the certitude of our fate, the elasticity of hope, or the force of vanity has made us the next moment exclaim, to compare small things with great, like Galileo rising from his recantation before the tribunal of the holy inquisition, PERO SI MUOVE *.

* It moves still.

It must be the lot of all those who have any intercourse with the publick, to condescend sometimes to notice accusations palpably absurd. The Anthology is conducted by a society of gentlemen, who derive no direct emolument from their labour, and persist in it, though many a shrewd, wise countenance may be covered with a smile at their simplicity, in still continuing to "*scribble, scribble.*" This smile, which is really excited more by good-natured wonder, than contempt, they can return with one of the same character. Plutus then not being in the number of our household gods, it could hardly be supposed we should be subject to any other reproaches, than those of sterility. In this case it would be prudent to be silent, as mediocrity can only hope for toleration, while it is submissive and defenceless. But we have been accused of wishing to depreciate our own country, of fostering without discrimination every thing exotick, and depreciating every thing indigenous. Can there be an accusation more opposed to our very existence, more boldly ridiculous?

In all the more liberal and noble branches of science and literature, it would certainly be difficult, perhaps mischievous, to attempt very accurate limits of our *nationality*. Formed as we have been on the English school, as far as the English language is concerned, we can hardly establish a separate one, and if our esprit du corps as a nation is as marked, as that of the Scotch in the republick of literature, that will be the extent of its force. We have a sensation of delight, which to very enlarged minds may seem founded on narrow feelings, when we see any countryman of ours justly attracting notice in this republick; and if wishing were a suitable employment, we should wish that we could boast of a greater number, who hold conspicuous stations in it; of more men, who possess the wit and sagacity of Franklin, or the eloquence of Ames.

It is owing mainly to some glaring faults in our scheme of widespread, superficial education, that we are harrassed with a class of authors, we are sorry to degrade the name, who are incomparably more numerous here, in proportion, than in any other country. We allude to those, who have triumphed over an audience in some species of occasional discourse, orations, sermons, &c. who have occupied the poet's corner, or a column of a newspaper, or whose vanity and attainments are shewn in the meanest manner, in eulogies and characters of deceased insignificance. To almost every one of this numerous description, the familiar Latin proverb,

that, on occasions, *Socco dignus cothurno incedit*, may be fairly applied. These worthless weeds spring up prematurely, and though it is an irksome, fatiguing employment, we are bound to contribute our efforts to eradicate them, lest they stifle and exhaust the nourishment from the valuable plants, that are slower in their growth, but which will be in perfection, long after these have perished. To these may be added all who are stirrers up of sedition, in either church or state, and who of course address themselves to the most ignorant of the community; all those well-meaning men, who have mistaken virtuous, patriotick sentiments in rhyme, for poetick inspiration; the whole class of book-makers, the grand pest in Europe, but who in this country are still covered with their pinfeathers, and are just trying their wings, and whose only plausible plea must be founded on the favour due to domestick manufactures. All these classes would naturally accuse us of being deficient in national feeling, or what, in poor imitation of English arrogance, is called *American* feeling; and as we are willing to flatter ourselves, that the accusation will come from no one else, we hope our tranquillity on this account is not unreasonable.

We turn eagerly to a more grateful theme, an expression of thanks to those who have at any time been pleased with our labours. Studied praise is always fatiguing; but when we discard all desires and intentions of gain, and wish only to be thought to have "done the state some service," our satisfaction must arise from the satisfaction of others. A word of encouragement, even an exclamation, or a look that denotes sympathy, a degree of excitement, of fellow-feeling; all these tend, and we may be indulged in saying, have tended to animate and encourage us. We have not been in the habit of holding out many promises; we are not going to begin the practice now, but we may be excused for suggesting an obvious remark. It may be reasonably presumed, from the slightest knowledge of human nature, that the care, the animation, the reflection of him, who is writing for the publick, will be inevitably influenced and modified by the idea, that he is to be read by a few, or by many.

We have had the pleasure of recently acquiring as honorary associates, in this, and in other states, individuals, whom if we were to name, we should be accused of inordinate vanity. We expect that some of the fruits of their leisure will enrich our columns.

Many thanks are due to our correspondents. To the author of the "Letters from Europe," we give a friendly warning, that if he deserts us entirely, our sense of duty will oblige us to denounce him. He will agree with us that men of leisure, talents, fancy, observation and experience can indulge no hope, in the present state of our country, of being placed in retirement; all those who are capable of enticing the public taste to the pursuit of science and literature, can never obtain more than a short furlough; they must hold themselves with their arms burnished, in constant readiness for active service. To the authors of the essay on "Greek Literature," and of the "Occasional Ode to Time," we must remark, that they have permitted us to entertain great expectations. We salute our correspondent C. whose lines are always mentioned by our poetical readers with emphasis. The original and characteristick essays of R. entitle him to our acknowledgement for his unwearied services. With good wishes for the publick and increasing hopes for our work, we commence the first number of the eighth volume.

FOR THE ANTHOLOGY.

JOURNAL OF A TOUR FROM CADIZ TO SEVILLE.

BY A BOSTONIAN.

(Continued from vol. vii. page 366.)

THE first object of attention which arrests the eye of a stranger on his arrival at Seville, and the principal ornament of the city, is the celebrated cathedral. This is a structure of extraordinary magnificence. It stands in a spacious square near the entrance of the city, and is the chief and most conspicuous of the public edifices. The architecture is Gothick, and both the external and internal appearance is very noble. It is four hundred and twenty feet in length, two hundred and sixty-three in breadth, and in height one hundred and twenty-six. The body of the church was erected in the year 1401. It is chiefly however admired for its remarkable tower, the work of Guera, the Moor, which was built about the ninth century, and is reckoned one of the greatest curiosities in Spain. On the top of the tower stands the famous Giralda, (the moveable figure of a woman, bearing a palm branch in her hand) which is alluded to in Don Quixote. This is a brazen statue of gigantick dimensions,

which weighs nearly a ton and a half, yet turns with the slightest variation of the wind. The height of the tower is three hundred and fifty feet without including the cupola and image; which is ten feet higher than the cross of St. Paul's in London. It has no steps. You ascend by a winding path, or inclined plane, which is of such gentle ascent that a horse may trot up to the top and down again with perfect ease; and it is so wide that two horsemen may without difficulty ride abreast. One of the Queens of Spain did actually ascend it on horseback.

The prospect from the summit is very extensive and picturesque. The waters of the Guadalquivir can be traced for many leagues winding slowly through the immense plains which stretch beyond the circle of vision. At a distance, on the skirts of the horizon, the mountains which divide the kingdoms of Andalusia and Granada are faintly discerned among the clouds. There is a clock in the tower, which was made by a monk of Seville. It is an exquisite piece of mechanism. The cathedral is not so large as Westminster abbey, nor is it externally perhaps so fine a building; yet I think that its internal effect is much more striking. In one the beauty of the Gothick architecture is sullied and its general effect greatly diminished by the croud of monuments which distract the eye, and which, however interesting individually, destroy the unity of the whole. In the other, the grandeur of the edifice is rendered more impressive by the magnificence and splendour of the Romish religion. The inestimable treasures of the church, its countless decorations of silver and gold and jewels, its altars that blaze with a thousand tapers, contribute to increase the lustre of its architectural beauty.

The riches of this church are almost beyond calculation. The chief altar with all its ornaments; two statues of St. Isidore and St. Leander as large as life; a tabernacle for the host thirteen feet high, adorned with eight and forty Corinthian columns, are of solid silver. These however, compared with the gold and precious stones deposited by the piety of the catholicks, which have been accumulating for ages past, are of trifling value. Since the discovery of America its riches have been greatly augmented. Seville was for many years the emporium of the American commerce. It was the only channel through which the treasures of the new world flowed into Spain. During those ages the adventurers who returned home with their ill gotten wealth, generally deposited on their arrival some por-

tion of their plunder in the cathedral as a peace-offering to their saint, and as an expiation of the crimes committed in the other hemisphere.

The cathedral contains eighty-two altars, at which five hundred masses are said daily. The archbishop has a revenue of 150,000 dollars per annum. There are eleven dignitaries belonging to the church, who wear the mitre on high festivals. There are forty canons at a salary of 1800 dollars each ; twenty prebendaries at 1400 dollars ; twenty-one minor canons at 900 dollars. There are also twenty chaunters with their assistants ; two beadles ; two masters of ceremonies ; thirty-six singing boys for the service of the altar, with a rector, vice rector and teachers of music ; nineteen chaplains ; four curates ; four confessors ; twenty-three musicians and four supernumeraries. The whole number is two hundred and thirty five.

The organ is said to be the largest in Europe. Its tones are uncommonly fine. It contains five thousand three hundred pipes, with one hundred and ten stops. The bellows are of such capacity that when stretched they will supply the organ for a quarter of an hour. The evening service commences immediately after the tolling of the bell for vespers. At this I used to be a constant attendant during my residence at Seville. The musick, both vocal and instrumental, surpasses any thing of the kind I ever heard before. It is difficult at any time to enter this magnificent cathedral without being impressed with certain indescribable feelings of solemnity. I more particularly experienced this on first visiting it the evening of our arrival. The day was not entirely expired, though the sun had been sometime below the horizon. An imperfect twilight still glimmered through the painted glass of its fourscore Gothick windows. As we paced silently along under the lofty arches, the solemn strains of musick echoed through the long ailes, and as the melancholy peals of the organ rose on the ear, it was impossible to listen unmoved. Before the great altar which flamed with numberless lights, a great concourse of people had already assembled who were on their knees attending to the sacred service. They were chaunting a hymn to the virgin ; the voices of the choristers we alone heard, their persons were concealed from view. We mingled with the croud, and knelt down at a distance from the altar. The edifice is so immense that notwithstanding the brilliancy of such a number of lights as blaze on the great altar, which seem designed to rival the

splendour of the noon day sun, the distant parts of it are enveloped in darkness. I cannot attempt to describe the excellence of the musick, or the impression which the service made. I thought at the moment that I had never heard such exquisite sounds from the human voice. The closing day each moment increased the obscurity in which the extremities of the cathedral were wrapped, and the obscurity threw over the whole an awful gloom. A profound and deathlike silence reigned among the auditors. Not a whisper could be heard. Every one seemed apprehensive lest his breathing should cause interruption. Those who entered paced along on tiptoe without noise. The figures gliding obscurely among the gigantick pillars, now dimly seen at a distance, now hidden from view, seemed to the fancy shadows of unreal beings. As the solemn chaunt rose slowly up to the vaulted roof, the musick appeared to the imagination to float in the air. Its notes could be fancied strains of incorporeal spirits, and to have something more than earthly in its sounds.

The catholick religion, striking, grand, and majestick in its exterior forms, fills the mind imperceptibly with elevated sentiments. In an edifice like this more particularly, which combines the aid of the most delightful musick, with every thing splendid in decoration, and noble in architecture, the mind is with difficulty divested of a mysterious sensation of awe mingled with an emotion of religious sublimity. From the surrounding objects the thoughts are diverted into a particular channel, and rise involuntarily beyond the confines of this lower world. The worship of the virgin is especially dear to the nations of the south. It seems a more tender affection ; an affection more nearly approaching to human feelings, more closely allied to the feelings of the heart, and less mixed with apprehension, than those sentiments of awful veneration which we are accustomed to entertain towards the Supreme governour of the universe.

I usually devoted my mornings, while I continued in Seville, to viewing the numerous admirable paintings which adorn the cathedral. You here see the most famous productions of all the celebrated Spanish masters. To enumerate these, or to point out their particular beauties, would be an endless task. The most conspicuous among them are the works of Murillo. This great painter was born at Seville, in 1618, and died at Cadiz in 1682, while finishing the altar piece in the convent of Capuchins. The scaffolding on which he was sitting gave way,

when he fell down, and expired on the spot. He ranks first among the painters of this country, and his name stands very high in Europe. He is commonly called by foreigners the Spanish Vandyke. In the chapel of the conception is a nativity, near the font a St. Anthony and the baptism of Christ. In the principal sacristy are his celebrated pictures of St. Isidore and St. Leander; in another his holy family. The chapter house is wholly filled with the works of Murillo. In other parts are the paintings of Velasquez, Luis de Vargas, Ribiera, Claudio Coello, and many other artists of inferiour note.

At the extremity of the cathedral lies buried the body of Ferdinand Columbus, son of Christopher Columbus, the discoverer of America. As the inscription is not only a tribute to Ferdinand, but to his father also, I was curious enough to take a copy of it. It is written in Spanish, except the six concluding lines, which are in Latin, on a plain and unadorned stone. On each side of the inscription is the figure of an ancient galley, and in the center there is engraven a globe on which is placed a pair of compasses, marking out the position of the newly discovered world. Around the globe is the following Spanish rhyme.

"A Castilla y a Leon, Nuevo mundo dio Colon."
Columbus has given a new world to Castile and Leon.

This verse is the sole reward which that illustrious man received from his ungrateful masters, and the only tribute allowed him by his jealous contemporaries. Yet he has left behind him a name that will never die. He has already obtained from the justice of posterity that remuneration of which his base minded enemies strove vainly to deprive him. The page of history has long since rescued his fame from the aspersions of malice, and held it up with lustre to the admiration of mankind, while the names of his foes and oppressors are either consigned to everlasting oblivion, or loaded with universal contempt and execration. The letters of the inscription were so indistinctly cut, with so many abbreviations, that I had no little difficulty in decyphering it. I enclose you an exact copy. I have not translated it, because I know you can easily get that done at home, and I do not like to give myself *unnecessary trouble.*

It appears that Ferdinand was looked upon in his day as a man of taste and learning, and that he bequeathed his library to the city, consisting of 20,000 volumes. This library remains in the cathedral nearly in *statu quo.* It has received little or no augmentation since that period.

There is still existing at Seville a family by the name of *Colon*, the lineal descendants of the great Columbus. They live in penury, wretchedness, and obscurity. The ingratitude shewn to their illustrious ancestor by his mercenary sovereign has been continued through succeeding ages. The posthumous glory of their great progenitor is of little advantage to his descendants; the commiseration of a few individuals is the only benefit which they receive. The fate of Columbus and his posterity presents to the mind a melancholy picture of the baseness of human nature, and throws a stigma on the Spanish name that no age or glory hereafter acquired can ever obliterate.

Besides the cathedral and other churches, there are eighty four convents in Seville, many of which are well deserving a traveller's attention from the beauty of their architecture, as well as from the excellent paintings which they contain. I had neither time nor inclination to visit half of these, though I went to a great number. The largest of all the convents is the Franciscan, which has cells for about two hundred monks. The pencil of Murillo shine every where preeminent. The convent of Capuchins contains some of his best productions. This convent is without the walls. It has a passage under ground nearly half a mile in length, communicating with a convent of Augustins.

As we were walking through the gloomy vaults and subterranean avenues of these receptacles of superstition, the admirable descriptions of Mrs. Radcliffe frequently occurred to my recollection. I had not, however, the felicity of meeting in my rambles with any pale faced spectres, or ill-looking hobgoblins. I am rather inclined to imagine it a libel on those gentry to suppose they have no other occupation than to play hide and go seek among these dark abodes. I will nevertheless candidly confess, that had I been there alone, I am not sure whether I should not have conjured up as many ghosts and devils as were seen by Tam O Shanter dancing cotillions in the Kirk.

PORTUGUEZE LITERATURE.

From the London Quarterly Review.

Continued from page 388.

To the shame of all these poets it must be remarked, that while they were commending one another, and lavishing praise

upon every rhymer of rank, they never mentioned Camoens. Noble and opulent themselves, they reserved their praises for those who were noble and opulent also. Camoens was infinitely their superior by nature, but he was miserably poor, and they who felt their own inferiority, affected to neglect or to despise him whom they envied. They would not degrade themselves by commending genius in distress, and genius did not deign to notice them. There is neither occasion nor room here to enter into an examination of the merits of Camoens. Mickle has ornamented the Lusiad with a richness of description which is not to be found in the original, and Lord Strangford has given a character of licentiousness to his minor poems, of which the author is entirely innocent. That improvement of poetical language which in our country has with equal ignorance and absurdity been ascribed to Waller and to Pope, Camoens effected in Portugueze, nothing before him was so good, nothing after him has been better. It would require a separate dissertation to appreciate rightly this celebrated poet. So much of the English Lusiad belongs to the translator, that an edition in which all the variations should be pointed out, is greatly to be desired.

Heroick poetry was in fashion during that age as in this, with the poets rather than with the publick, and the presses of Spain and Portugul have teemed from that time almost to the present with epick poems. The Portugueze heroes have not the same cause of complaint as those who lived before Agamemnon; their exploits were no sooner atchieved than they were celebrated, not merely in sonnets and complimentary odes, but at as much length as the wrath of Achilles. The poets of no other country have had a history so fertile of heroick themes. They have sung the founder of their state Count Henrique, and their first king Affonso Henriques, their deliverance from Castille by the policy of Joam I. the chivalrous valour of Nunalvares Pereira, and the patriotism of the people; their victories in Africa, and the extinction of their power by Sebastian's utter overthrow; the discovery of India, the conquests of Goa and of Malacca, the two sieges of Diu, and the adventures of the first settler in Bahia. Their latest adequate subject is the Braganzan revolution; but that no publick event might go without due commemoration, an epick poem was written upon the marriage of Catharine of Portugal with Charles II. and his consequent conversion to popery; and another in our own days upon rebuilding

Lisbon after the earthquake. In the age of fable they found Ulysses for a national hero, in ancient history the great Viriatus, whose memory it well becomes them to love and cherish. Some of these are servile imitations of Tasso, others are written without any model, but unfortunately by writers who were unequal to what they had undertaken. Many passages of striking beauty are to be found in these long works, and instances of extraordinary absurdity, and whimsical taste are still more frequent. There is scarcely one among them which would not supply materials for an amusing analysis, and specimens sufficient to rescue the author from contempt, and reprieve him from oblivion.

The octave stanza is the usual metre of these poems. Later criticks have reprobated it as the worst form for narrative; they affirm that it tempts the poet to make use of vain circumlocutions, and to stuff his measure with redundant phrases and idle epithets; this he must do to eke out his meaning to the requisite length; and at other times he must cramp and crowd his thoughts by the necessity of pausing at regular distances. These objections are deduced from want of skill in the poet, rather than from any defect inherent in the stanza. Jeronymo Cortereal wrote in the *verso solto:* epithets have never been strung together with more profuse tautology than by this writer both in his Naufragio de Sepulveda, and his Segundo Cerco de Diu. The couplet has been tried in imaginary imitation of the French or English, but it is altogether a different metre from either, and the principle upon which it has been recommended is that it admits a greater variety of pauses than the octave stanza. Francisco de Pina e de Mello uses it with the occasional license of a quatrain, or of a rhymeless line in his Conquista de Goa, and in what he calls his Epick-Polemick Poem, the Triumpho da Religiam. Of these forms of heroick rhyme it may safely be asserted that a good poet would write well in any, and a bad one in none. The *verso solto* is a feeble measure; it might perhaps be advantageously used in dramatick writing, but sufficient trials have been made in Italy, Spain, and Portugal, to prove that it is incapable of the strength and dignity of our heroick blank verse.

In the bright morning of their literature the Portugueze had one distinguished dramatist, by name Gil Vicente. Lope de Vega and Quevedo are said to have imitated his style of satire, and it is also said that Erasmus learnt Portugueze for the sake

of reading his works, which he affirmed approached more nearly to the manner of Plautus than any author had yet done before him. Emanuel and Joam III. with their families often witnessed the representation of his plays ;—they were privately performed, and one of his daughters, who was lady of the bedchamber to the Infanta D. Maria, acted in them. This daughter herself wrote comedies, and compiled grammars of the English and Dutch languages. A shocking anecdote is related of Gil Vicente :—growing envious of the dramatick talents which his eldest son had displayed, he sent him to India, to get rid of him, and there the youth was slain. It is remarkable that these plays have never been re-published, though they are highly esteemed, and exceedingly rare.

But notwithstanding this beginning, which was perhaps more promising than in any other country, the drama has not flourished in Portugal. The richness of the Spanish theatre has probably occasioned the poverty of the Portugueze. During the Castillian usurpation it was a wise part of the usurper's policy to render the language of the country unfashionable, and encourage the Portugueze authors to write in Spanish. There had been writers unwise enough to do this even before the fall of Sebastian,—Spanish poems are to be found among the works of Sa de Miranda, Ferreira, and Camoens himself. Fortunately however for their countrymen, Barros and Moraes and Camoens had already modelled, and enriched, and perfected their language, and given them a national literature, which pride, as well as patriotism that never lost its hope, stimulated them to preserve. But many were led astray, and, wanting either feeling or foresight, Castillianized themselves during the reign of the Philips. During this time, which was the flourishing age of the Spanish drama, Spanish plays were represented at Lisbon, as English ones are now at Edinburg. They were not in the dialect of the country, but they were sufficiently understood by all the audience. After the Braganzan revolution, as the influence of bigotry became greater, the theatre was discouraged, and, in later days, to the disgrace and degradation of national literature, the opera has supplanted it as a fashionable amusement.

Of the Portugueze, who wrote in Spanish, Manoel de Faria e Sousa is the most celebrated ; a man of great learning and considerable genius, yet of such execrable taste that his writings are rather a reproach than an honour to the language. Besides his criticisms, and the great historical works by which he is best

known, he published nine volumes of poems. It is an extraordinary fact, that no complete set is known to exist. The least imperfect, which contained only five of the nine volumes, was in possession of D. Fr. Manoel de Cenaculo Villas Boas, bishop of Beja. We say *was* in his possession, because we know not whether that truly excellent and venerable prelate be still living, nor whether his library has escaped the dreadful ravages which the French committed in that part of Alentejo, when the Portugueze first revolted against Junot and his army of ruffians.

Faria e Sousa had no lack of patriotism; he wrote in Spanish partly because he thought it more grandiloquous and therefore more suited to his own ambitious style, and partly because he expected to be more generally read. There are other writers of his age who may justly be stigmatized as literary renegados. When the Braganzan revolution took place, the literary taste of all Europe had been corrupted, and from that time, till the middle of the last century, Portugal produced no poets worthy of being ranked with those of the age of Sebastian. Even when the absurdities of a conceited and bombastick style were exploded, this degradation of language which bad writers, and especially bad poets, every where occasion, was felt and acknowledged, and the Portugueze had still farther debased it by the vile fashion of laying aside sterling old words for new ones of French derivation, and of barbarizing their own nobler tongue by introducing French idioms. The first modern poet who distinguished himself by the purity of his language, was Pedro Antonio Correa Garcam, a member of the Arcadian Society. Another member of this society, the Desembargador, Antonio Diniz da Cruz e Silva, stands unrivalled in the latter ages of Portugueze poetry. His Pindarick odes were published in 1801, after the author's death, under his Arcadian name, Elpino Nonacriense. His dithyrambicks, some of which are very spirited, still remain unprinted. The poem which has made him most popular, is a mock-heroick, consisting of eight cantos, in *verso solto*, and entitled the Hyssopaida. Joze Carlos de Lara, Dean of Elvas, used, for the sake of ingratiating himself with his bishop, to attend him in person with the hyssop, at the door of the chapter-house, whenever he officiated: after awhile some quarrel arose between them, and he then discontinued this act of supererogatory respect; but he had practised it so long that the bishop, and his party in the chapter, insisted upon it as a right, and commanded him to continue it

as a service which he was bound to perform. He appealed to the metropolitan, and sentence was given against him. This is the story of the poem. After his death, the dean's successor, who happened to be his nephew, tried the cause again and obtained a reversal of the decree; a prophetick hope of this eventual triumph is given to the unsuccessful hero. The Hyssopaida having been long circulated in manuscript was privately printed in 1802, with the false date of London. Permission never could be obtained for publishing it; indeed it is surprising that it should ever have been asked, so undisguised is the general satire.

Domingos dos Reis Quita, who has likewise obtained a high reputation, was another member of the Portugueze Arcadia. His tragedy of Ines de Castro found its way, some years ago, into our language, in a publication called the German Theatre. Poor Domingos dos Reis would have been surprized at seeing himself there, and still more at finding the title of Don prefixed to his name, which was just as if a Frenchman had translated Burns and dignified him with the title of Milord. His father was a tradesman, who being obliged, by unfortunate circumstances, to leave Portugal, left him when only seven years old, with six other children, to be brought up by the mother in what manner she could. Remittances from the father soon failed, and Domingos, at the age of thirteen, was apprenticed to a barber. From his earliest youth he was fond of reading, and especially of poetry. Luckily the works of Camoens, and of Francisco Rodrigues Lobo, fell into his hands; he studied them, learnt great part of them by heart, and imitated the best models which the language could supply. During many years he continued to write verses in secret, and when at length he had acquired confidence enough to shew them to his friends, he produced them not as his own but as the composition of a monk in the Azores. An amatory sonnet betrayed him: he soon attracted the notice of his literary contemporaries, and was introduced to the Conde de S. Lourenco, who was ever afterwards one of his best friends. Having thus obtained patronage, he learnt Spanish, Italian, and French, to compensate as much as possible for the deficiency of his education, and studied all the most celebrated authors in these languages, and as many of the Greek, Latin, German and English as were translated. At this time the Portugueze Arcadian Society was formed, for the purpose of restoring fine literature, and especially poetry, in a country where they had so long and so greatly

degenerated. It is highly to the honour of those persons who established it, that Domingos dos Reis, notwithstanding his humble rank in life, was unanimously chosen one of their members. There were indeed some persons illiberal and envious enough to console themselves, for their own natural inferiority, by sarcastical remarks upon his poverty, and his former employment; but such satire neither injured him nor gave him pain. The Archbishop of Braga, when nominated to that see, would have taken him into his household, (a situation which he greatly desired, for his mind was of a religious character) had not some wretched bigot persuaded his grace that it did not become him to have a man of wit about his person; and for this crime of wit the untainted morals, unsuspected piety, and exemplary life of Domingos could not atone. Pombal thought highly of his talents, and wished to have rewarded them, but here also some envious enemy interfered, and the poet was praised and suffered to continue poor and dependant. The earthquake, which destroyed Lisbon, deprived him of the little he possessed in the world, and left him houseless and destitute; this, however, occasioned all the comforts of his future life. His best and truest friend was a lady, by name D. Theresa Theodora de Aloim, the wife of Balthezar Tara, a physician; into their house he was received when he would not else have had where to lay his head, and with them he continued to reside, rather as a brother than as one indebted to their bounty for a subsistence. In 1761, symptoms of consumption appeared in him, and brought him to the brink of the grave: but by the unremitting attentions of D Theresa and her husband, the fatal effects of the disease were warded off. Six years afterwards he had a second attack, and was a second time preserved, Tara and his wife nursing him with incessant care, and rising many times in the night, the one to watch the changes of the disease, the other to administer food or medicine. With these excellent friends, Domingos was as happy as a man can be who feels himself dependant. Motives of duty at length made him leave a home in which he had been so long domesticated. His mother, who till this time had lived with one of her married daughters, was now, in her old age and infirmities, become burthensome to a family which was numerous and poor. Domingos therefore took a house for her, and removed to it for the purpose of contributing to the comfort of her latter days. Some of his friends represented to him that this was a rash undertaking for one who had no certain income, and no other reliance than

on Providence; to which he replied, that Providence, by which all things had their being, which provided for the fowls of the air and the beasts of the field, and which he beheld shining in the stars and vegetating in trees and herbs, would not forsake him. This faith was never put to the proof. Within six weeks after his removal, he was suddenly taken ill; Dr. Tara immediately had him carried to his own house, that he might again be attended with that affectionate and indefatigable care which had twice before saved his life; but the disorder baffled all medical skill, and, after six days suffering, he died, in the year 1770, and in the 43d year of his age.

RULE

FOR EXTRACTING THE CUBE ROOT BY APPROXIMATION.

DIVIDE the given number by the assumed root: extract the square root of the quotient: multiply the root thus found by 2: add to the product the assumed root: and divide the sum by 3.

EXAMPLE. What is the cube root of 256047875?

Assumed root 6,00) 2560478,75		
426746	(653	Root found.
36	2	
125)667	1306	
5 625	600	Assumed root.
130) 42	3)1906	
39	635	True root.

That the rule converges fast may be proved thus:

Let r = assumed root, and x = correction.

Then $r^3 + 3r^2x + 3rx^2 + x^3$ = given number.

Divide by r: $r^2 + 3rx + 3x^2 + \frac{x^3}{r}$

Take away $\cdot 75\, x^2 + \frac{x^3}{r}$ which are very small and it becomes a square: $r^2 + 3rx + 2{\cdot}25\, x^2$

Extract the square root: $r + 1.5\, x$

Multiply by 2: $2r + 3x$

Add r: $3r + 3x$

Divide by 3: $r + x$ = true root.

The rule may be made universal for extracting the roots of any powers whatever, thus: After the necessary divisions and extractions of the square root, multiply the root found by the index of the power less 1: add the assumed root to the product: and divide the sum by the index of the power.

EXAMPLE. Required the 5th root of 12309502009375. Here there must be one division, and two extractions of the square root.

4,00) 123095020093,75

30773755023	(175424	(418.8	Root found.
1	16	4	
27) 207	81) 154	1675.2	
7 189	1 81	400	Assumed root.
345) 1873	828) 7324	5) 2075.2	
5 1725	8 6624	415	True root.
3504) 14875	836) 700		
4 14016	668		
3508) 859			
701			
158			
140			

SILVA, No. 59.

Stat vetus et multos incaedua silva per annos.
Ov. 3 Am. 1. 1.

BUCHANAN.

THIS remarkable Latin poet was born at Dunbarton in Scotland, in 1506, and received his education principally at the University of Paris, then the most celebrated seminary of literature in Christendom. He was at different periods tutor to three of the greatest men of his time; Murray, the regent during Mary's minority; James, afterwards the pedantick monarch of Great Britain; and Michael de Montaigne, who first gave to the prose of his native tongue that beauty of style, that

winning simplicity and native eloquence, which have since been successfully imitated by the best writers of the age of Louis the 14th. Buchanan died in 1582, so wretchedly poor, that his whole property was not sufficient to defray the expenses of his funeral. His poetical character stands extremely high; yet his merit does not so much consist in sublimity or lofty flights of the imagination, as in splendour of diction and harmony and variety of versification. His odes, epigrams and other miscellaneous pieces possess merit of various kinds and in unequal degrees. The following lines addressed to his mistress, I think eminently beautiful. An imperfect imitation of them by Menage and another in English, which is perhaps yet farther from the spirit of the original, than the illustrious Frenchman's, are subjoined.....

Illa mihi semper praesenti dura Neaera.
Me, quoties absum, semper abesse dolet;
Non desiderio nostri, non moeret amore,
Sed se non nostro posse dolore frui.—

.....Pieta crudele.....
Chi credulo l'avrebbe?
L'empia, la cruda Jole
Del mio partir si dole.
A quel finto dolore
Non ti fidar, mio core.
Non è vera pietade
Quella che mostoa, nò, mà crudeltade.
Dell' aspro mio martire
La cruda vuol gioire
Udir la cruda i miei sospiri ardenti,
E mirar vuole i duri miei tormenti.

IMITATED FROM THE LATIN.

Whilst at Anna's feet I'm kneeling,
Breathing forth my timid vows,
She no kindred passion feeling,
Proud and scornful knits her brows.....

When I seek relief in flying,
Of my absence she complains:
Not with love but malice sighing,
That no more she sees my pains.....

ROME.

THE pronunciation of this word, as if it were written *Room* has been ridiculed as a modern refinement. That our fathers

however thus uttered it, we have sufficient evidence in the corresponding word, employed in the rhymes of many an English poet. Our puritan ancestors certainly gave it that sound, for we find by a statute of "the Massachusetts Colony," made in 1647, printed at Cambridge with the other ordinances of the government, under the admirable title of "LAWES AND LIBERTYES," 1660, that Jesuits, "men brought up and devoted to the religion and court of ROOM," or "ordained by the authority of the Pope or See of ROOM," are forbidden to enter this jurisdiction. So that it seems there is *good law* for the polite pronunciation.

LIGHT OF NATURE.

THERE is sober sense and apt illustration in the following passage of Edward Search: (Abraham Tucker, Esq.) useful to those, who placing virtue with Godwin in "impartial justice," or with Edwards and Hopkins in "love of being" may be liable to overlook the parts in their solicitude for the whole.

"It is necessary however that I should explain in what sense I recommend the pursuit of the general good as the proper end of morality. By this then I understand none other than the greatest good in our power to perform, or that conduct, which, taken in all its consequences, is likely to be the most beneficial of any other. For we can only promote the general good by adding to that of individuals; and it is very rarely that we can be of any signal service to the publick. If we stand still, waiting for opportunities of promoting the good of the whole by some grand stroke of benevolence, we shall pass away life in a dream. Moralists, indeed, continually exhort men to look to distant consequences; but there is moderation in all things; one may stretch one's view too far as well as confine it too near. He that goes along with his eyes fixed on the ground will be liable to miss his way, or run into danger; so we exhort him to look up, that he may see the windings of the path before him and the objects about him; but if he keep gaping at the distant horizon, this will be as bad as to keep poring on the ground. The proper way of judging of our rules of conduct, is by their usefulness; we ought to study the duties of life, lying every day in our way; and make ourselves perfect in the common virtues, before we attempt the shining. This love of the heroical and grand in virtue, of making painful sacrifices, and engaging in lofty enterprizes, is, for the most part, just as absurd

as if a taylor or shoemaker should live in a boat to inure himself to the hardships of a sea voyage, or lie out whole nights in a ditch, by way of preparing himself for a winter's campaign, to neither of which services he is ever likely to be called."

CRITICKS.

In the year 1546, the council of Trent pronounced the Latin Vulgate to be authentick for a very curious reason; because said the holy fathers, if it were necessary to have recourse to the originals, the grammarians and criticks would become more important persons than the ecclesiasticks.....Criticks certainly ought to give place to those who without or even in defiance of art and rules, perform wonders in literature ....This seems to be the characteristick mark which discriminates the man of genius from the scholar.....Montesquieu, in his Persian letters, speaking of certain brisk, little Frenchmen, who gained a comfortable subsistence by teaching what they did not understand, adds, Il me semble qu'il faut avoir beaucoup d'esprit pour cela. Every smatterer in your trade (says the steward to the cook in Moliere) can send up a good dinner, if he is furnished with materials; but the true spirit and beauty of cookery consists in doing it without them. (L'avare, Act 3. Scene 5.

SELF-COMMAND,

Whether the gift of nature, or the fruit of patient discipline, is among the best qualities of the best men. It shows a spirit always master of itself, the same in misfortune, as in prosperity; and equal to all emergencies and contingencies. It gives a man all his talents at his call, and enables him to deliberate and decide, in moments of peril, on affairs of the utmost magnitude, with the same calmness, as when at ease on questions of simple interest. It shows itself in moderation after victory, as well as in the courage which secures it; in a kind of chivalrous courtesy, which is the opposite of whatever is insolent or oppressive; in a soul that is equally a stranger to fear and reproach; in a noble superiority of mind over body; in a perfect control of the baser appetites; and in following the dictates of religion and honour through all the varieties of condition and circumstance. Who without admiration can read of the self-command of Edward the black prince, of the Chevalier Bayard, and of Sir Philip Sidney? The noble knight last mentioned, at the battle of Zutphen, in 1586, fell into an ambus-

cade, where he received a fatal wound in his thigh. Growing thirsty with excessive loss of blood, he called for water which was brought him. But as he was putting it to his mouth, he observed a soldier fixing his eyes upon it with an eagerness of attention, that indicated a similar extremity. Sir Philip, instantly refusing it, gave it to the soldier with these words, "thy necessity is greater than mine." If this act of fortitude and generosity has its superiour, it is found in the behaviour of Epaminodas, who gloriously said, "The event of the day is decided: draw this javelin from my body now, and let me bleed."

ETYMOLOGY.

THE following passage from Dr. Burney's History of Musick is taken from the first chapter of his history of Greek musick; but rather for the sake of the note which is attached to it, than for the passage itself. It may be read with profit, if it be not already familiar, by all those who are fond of constructing theories on fancied analogies and etymologies; whether drawn from the Hebrew and Phenician, or the Tartarian and Indian languages.

"Diodorus Siculus tells us, that, according to the mythology of the Cretans, most of the gods of the Greeks were born upon their island, especially those that have acquired divine honours *by the benefits they have conferred on mankind:* however, as to the existence of these personages, the whole is doubtful now. New systems of mythology are but a series of new conjectures, as difficult to ascertain and believe as the old legends. And as these legends have been long received by the wisest men, and greatest writers of antiquity, and are at least as probable as the hypotheses of modern mythologists, I shall adhere to them, not only as being more amusing and ingenious than fancied analogies and etymologies drawn from Phenician and Hebrew roots by Bochart, the Abbe de la Pluche and others; but, because the minds of most readers will have accommodated themselves by long habit to classick opinions, imbibed during their tender years of education and credulity."

NOTE. The Bishop of Gloucester has a passage so replete with wit, humour, and satire, that I shall make no apology for inserting it at full length. In speaking of *l'Histoire du Ciel* by de la Pluche, he asks, "On what, then, is this author's paradox supported? On the common foundation of most modern philologick systems, *etymologies*; which, like fungous ex-

crescences, spring up from old Hebrew roots mythologically cultivated. To be let into this new method of improving barren sense, we are to understand that in the ancient oriental tongues, the few *primitive* words must bear many different significations; and the numerous *derivatives* be infinitely equivocal. Hence any thing may be made of Greek proper names, by turning them to oriental sounds, so as to suit every system, past, present, and to come. To render this familiar to the reader, by example, M. Pluche's system is, that the Gentile gods came from agriculture: all he wants, then, is to pick out (consonant to the Greek proper names) Hebrew words which signify *a plow*, *tillage*, *or ear of corn*; and so his business is done. Another comes, let it be Fourmont, and he brings news that the Greek gods were Moses or Abraham, and the same ductile sounds produce from the same primitive words, a *chief*, a *leader*, or a *true believer*, and then, to use his words, *Nier qu'il s'agisse ici du seul Abraham, c'est etre aveugle d'esprit et d'un aveuglement irremediable.* A third and fourth appear upon the scene, suppose them Le Clerc and Bonier; who, prompted by the learned Bochart, say that the Greek gods were only *Phenician voyagers*; and then, from the same ready sources flow *navigation*, *ships*, and *negociators*; and when any one is at a loss in this game of crambo, which can never happen but by being duller than ordinary, the kindred dialects of the Chaldee and Arabick lie always ready to make up deficiencies. To give an instance of all this in the case of poor distressed Osiris, whom hostile criticks have driven from his family and friends, and reduced to a mere vagabond upon earth, M. Pluche derives his name from *Ochosierets*, *domaine de la terre*; M. Fourmont from *Hoscheiri*, *habitant de Seir*, the dwelling of Esau, who is his Osiris. And Vossius from Schicher, or Sior, one of the Scripture names for the Nile. I have heard of an old humourist, and great dealer in etymologies, who boasted *that he not only knew whence words came, but whither they were going.* And indeed, on any system-maker's telling me his scheme, I will undertake to shew, *whither all his old words are going*; for in strict propriety of speech, they cannot be said to be *coming from*, but *going to*, some old Hebrew root. There are certain follies, of which this seems to be in the number, whose ridicule strikes so strongly, that it is felt even by those who are most subject to commit them. Who that has read M. Huet's *Demonstratio Evangelica*, would have expected to

see him satirize with so much spirit the very nonsense with which his own learned book abounds? *Le veritable usage de laconnoisance des langues etant perdu, l'abus y a succede. On s'en est servi pour etymologiser: on veut trouver dans l'Hebreu et ses dialectes la source de tous les mots, et de toutes les langues, pour barbares et etranges qu'elles puissent etre. Se presente-t-il un nom de quelque roi d'Ecosse, ou de Norvege; on se met aux champs avec ses conjectures; on en va chercher l'origine dans la Palestine. A-t'-on de la peine a l'y rencontrer? On passe en Babylone. Ne s'y trouve-t-il point; l'Arabie n'est pas loin: et en besoin on pousseroit jusqu' en Ethiopie, plutot que de se trouver court d'etymologies; et l'on bat tant de pays, qu'il est impossible enfin qu'on ne trouve un mot qui ait quelque convenance de lettres et de son avec celui, dont on cherche l'origine. Par cet art on trouve dans l'Hebreu ou ses dialectes, l'origine des noms du roi Artur et de tous les Chevaliers de la table ronde; de Charlemagne et des douze pairs de France; et meme en besoin, de tous les Incas de Perou. Par cet art, un Allemand, que j'ai connu prouvoit que Priam avoit ete le meme qu'Abraham: et Aeneas le meme que Jonas.* Lettre au Bochart. Div. Leg. b. 4. sec. 4.

FOR THE ANTHOLOGY.

REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

No. 9.

THE difficulty of presenting Lucretius to the English reader in such a dress as to be tolerably engaging, must be manifest from the nature of the subjects, which the poet selected for his work. Having already given a brief analysis of *Lucretius de Rerum Natura*, I proceed to make some observations on the English versions of the poem.

The first who had the boldness to attempt an entire translation of that author into English verse, was Creech.* After accomplishing, in his own way, an undertaking apparently desperate, he received those poetical addresses of exaggerated praise, which were in his time the common lot of such as proved patient drudges in this species of labour. But his ver-

* The first edition was printed in 1682.

sion is for the most part a dull and lifeless performance; seldom rising above mediocrity, and generally falling below it. He does indeed preserve a likeness of Lucretius; but it is a clumsy statue or an aukward daubing. Too much, however, should not be expected from such a *crabbed subject* as Lucretius has chosen. Filled with the jargon of atomical absurdities, and obscure or absurd speculations, his poem defies the power of the English muse, and mocks the exercise of any intellect.

What idea is conveyed to the reader by such a jumble of rhymes as the following?

> .....Nisi erit minimum parvissima quaeque &c.
> L. I. 609.

> .....Suppose no least, then seeds refined,
> Too small for sense, nay, scarce perceived by mind,
> Would still be full, still num'rous parts contain,
> No end, no bound, but infinite the train;
> And thus the greatest and the smallest frame
> Would both be equal, and their bounds the same.
> CREECH.

This is a fair specimen of the greater part of the first book of Creech's Lucretius; and the reader who peruses it through, deserves the same kind of praise, though not the same degree, as the labourer, who works faithfully at the machine, of whose mechanism he is wholly ignorant. It should be added, that this example is above the usual standard of the author's metrical abilities. In those parts of the poem that consist entirely of the gross, and obscure, and dogmatical philosophy of Lucretius, he often makes verses, which conform to no laws of English prosody.

The following detached lines, selected without diligent search, would hardly be suspected of having their rhyming fellows.

> And can with safety trust her infant buds to the mild air.
> For nature then would want fit seeds to work upon.
> But their contexture or their motion disagrees.
> But if men would live up to reason's rules.
> They came, and brought with them additional flame.

Such rhymes as the following, were probably intended to relieve the reader amidst the dry speculations, by interspersing occasional amusement.

Next let's examine, with a curious eye,
Anaxagoras' philosophy,
By copious Greece termed homoeomery.
Not animals alone, but heav'n, earth, seas,
Are placed in their own proper species.
But grant the world eternal, grant it knew
No infancy; and grant it never new.

In the commencement of the second book of Lucretius, where it would be inexcusable to translate badly, a few lines are rendered in a tolerable manner:

Suave mari magno turbantibus aequora ventis,
E terra magnum alterius spectare laborem;
Non quia vexari quemquam est jucunda voluptas,
Sed quibus ipse malis careas, quia cernere suave est.
Suave etiam belli certamina magna tueri
Per campos instructa, tuâ sine parte pericli;
Sed nil dulcius est, bene quam munita tenere,
Edita doctrinâ sapientum templa serena.*

L. II. 1. &c.

'Tis pleasant, when the seas are rough, to stand
And view another's danger,—safe at land;
Not 'cause he's troubled, but 'tis sweet to see
Those cares and fears, from which ourselves are free.
'Tis also pleasant to behold from far
How troops engage, secure ourselves from war;
But above all 'tis pleasantest to *get*
The top of high philosophy, and sit
On the calm peaceful flourishing head of it.

Even in these few lines the translator has discovered his imbecility; and this too, when aiming to soar to the summit of philosophy. He was certainly giddy with the prospect, and never reached the intended height. Safer by far would he have been, if, with his accustomed servility, he had followed his master, and had not attempted to soar with such feeble wings.

* Dryden was happier than Creech in rendering these excellent lines of Lucretius.

'Tis pleasant safely to behold from shore
The rolling ship, and hear the tempest roar;
Not that another's pain is our delight,
But pains unfelt produce the pleasing sight,
'Tis pleasant also to behold from far,
The moving legions mingled in the war;
But much more sweet thy lab'ring steps to guide
To virtue's heights, with wisdom well supplied,
And all the magazines of learning fortified.

But it is seldom his good fortune, in three successive couplets, to avoid a flat, unmeaning, or prosaick line.

In the fourth book Creech rises above the ordinary level of his verse; and yet the very first line is a silly, disgusting interpolation.

I feel, I rising feel poetick heats.

In the description of the senses he has several passages about as luminous as those of his author, though in versification considerably inferiour to the mellifluous lines of Darwin upon similar subjects. The following lines partly exhibit the doctrine of images, adverted to in my last number.

Principio hoc dico, rerum simulacra vagari. &c.
L. IV. 728.

First then thin images fill all the air,
Thousands on every side, and wander there;
These, as they meet, in various dance will twine,
As threads of gold, or subtle spider's line:
For they are thin, for they are subtler far,
Than fairest things, that to the sight appear.
These pass the limbs; no narrow pores control,
They enter through, and strike the airy soul.
Hence 'tis we think we see, and hence we dread
Centaurs and Scyllas, Cerberus' monstrous head,
And many empty shadows of the dead.

At the close of the book, which treats of the nature of love, the translation before us evinces, that this part of Lucretius, to be decently interpreted, requires all the delicacy and art of a Gifford.

It would be gratifying to give credit to Creech for a happy paraphrase of the following lines, if the first couplet did not resemble Cowley, so much more than Lucretius, as to render it at least doubtful, to which of them he is indebted.

Pars etiam glebarum ad diluviem revocatur
Imbribus, et ripas radentia flumina rodunt.
L. V. 256.

And gentle rivers too, *with wanton play*,
That *kiss* their rocky *banks, and glide away*,
Take somewhat still from the ungentle stone,
Soften the parts, and make them like their own.
CREECH.

"The stream, *with wanton play,*
Kisses the smiling *banks, and glides away.*
COWLEY'S DAVIDEIS.

In describing the origin of musick, Creech seems to have felt some of its charms, and of a sudden attuned his loose-stringed lyre.

At liquidas avium voces imitarier ore. &c.
V. 1378.

"The birds instructed man,
And taught *them* songs, before *their* art began;
And while soft evening gales blew o'er the plains,
And shook the sounding reeds, they taught the swains;
And thus the pipe was framed, and tuneful reed;
And whilst the tender flocks securely feed,
The harmless shepherds tuned the pipes to love,
And Amaryllis sounds in every grove.

Of these lines, which are far from being faithful to the original, the last is a translation, entirely gratuitous, from the following lines in the first Eclogue of Virgil:

Formosam resonare doces Amaryllida silvas.

The plague of Athens, which forms an interesting and affecting conclusion of the poem of Lucretius, Creech has translated more uniformly well, than any other part of his author.* But he is justly charged with imitating the Bishop of Rochester (Dr. Sprat) on the same subject; forsaking that close adherence to the original, for which he is sometimes distinguish-

* In his account of the plague at Athens, Lucretius appears to have followed with tolerable exactness the history of the same fatal and loathsome disease, given by Thucydides. The symptoms with which it was attended, and its effects on the morals of the people, differ in no material point in the description of the poet, from that which was previously given by the historian. Yet so wonderfully is the power of poetry combined with the accuracy of history, that we are presented with a picture more striking, and approaching nearer to a sensible exhibition of the real objects portrayed, than could possibly be exhibited by the most exact narration of the mere historian.

The plague of Athens, as it is called, took place in the first year of the Peloponnesian war, and extended not only over the city of Athens, in which it first appeared, but also over the whole region of Attica.

ed.* The following couplet is a palpable example in point, and has not the least foundation in Lucretius:

> The wind that bore the fate, went slowly on,
> And, as it went, was heard to sigh and groan.
>
> CREECH.

> The loaded wind went slowly on,
> And, as it passed, was heard to sigh and groan.
>
> SPRAT.

Such an interpolation as appears in the second of the following lines is unpardonable, and gives an air of burlesque to the description of the excessive heat and thirst, that accompanied the disease above referred to, that is strangely misplaced:

> In vain they drank; for when the water came
> To th' burning breast, *it hissed before the flame.*

Lucretius indeed uses a figure fully adequate to his purpose:

> Flagrabat stomacho flamma, *ut fornacibus*, intus;

But the imagination of Creech has furnished an experiment, which never occurred to Lucretius.

I have now done with Creech, and cannot think him deserving of those high commendations, that Duke and Dryden have so liberally bestowed on him.† Duke was a flatterer, and Dryden was willing to make even an aukward apology for any seeming interference as a translator. The praise of fidelity, in general, is due to Creech; though he has sometimes retrenched the original, and sometimes inserted matter of his own. His work, including as well his own annotations, as his version

* See notes on the sixth book of Creech's Lucretius; Anderson's British Poets, vol. 13.

† The reader is here presented with this gross and unqualified panegyrick upon the translation of Creech from the pen of Duke.

> What laurels should be thine, what praise thy due;
> What garlands, mighty poet, should be graced by you?
> Though deep, though wond'rous deep *his* sense does flow,
> *Thy* shining style does all its riches show;
> So clear the stream, that through it we descry
> All the bright gems, that at the bottom lie.

Dryden calls him "the ingenious and learned translator of Lucretius, whose reputation is already established in that poet."

MISCEL. v. 2d. pref.

of the poem, evinces industry; but he was sometimes impatient and careless. His materials were hard, and difficult to mould, and after he had obtained a form, he imagined that his labour was at an end; for he knew not the art of polishing.

There was an edition of Lucretius published in seventeen hundred and forty-three, in two volumes, octavo, with a free, prose, English version, by Guernier and others. To communicate the meaning of the more abstruse parts of Lucretius, a prose translation may be more competent than one in verse; but to those portions where his imagination takes wing, or where he exercises his happy powers of description, we should no doubt have occasion to apply the words of Roscommon:

> Degrading prose explains his meaning ill,
> And shows the stuff, but not the workman's skill.

The translations of Creech and Guernier, except that of Mr. Good,* which has recently appeared, are the only versions of the whole of Lucretius, in our language. Parts of this author have been translated by Evelyn, Sprat, Dryden, Beattie, and Wakefield.

Dryden, who left few of the ancient poets untouched, and never disgraced what he handled, rendered some parts of Lucretius in a manner very different from that of Creech.† He does not profess however to have given a strict translation of those fragments of his author that he selected; for it was his avowed design "to make him as pleasant as he could." Indeed many of Dryden's versions, as they are called, may with great propriety be termed imitations;‡ but the portions he has drawn from Lucretius, may with greater justice be denominated paraphrase.

The following example shows the sprightlines of Dryden's manner.

Cerberus et Furiae jam vero, &c.
L. III. 1024.

* I shall make some remarks on this translation in my next number.

† See Dryden's Miscellanies, vol. 2.

‡ There are several translations in his miscellanies of this equivocal character; particularly those of the Idyllia of Theocritus; in one of which he makes Chloris say,

I'll die as pure as Queen Elizabeth;

which the English reader may set down for a singular anachronism of Dryden, or a wonderful prophecy of the Grecian virgin.

As for the dog, the furies, and their snakes,
The gloomy caverns and the burning lakes,
And all the vain infernal trumpery,
They neither are, nor were, nor e'er can be;
But here on earth the guilty have in view
The mighty pains to mighty mischiefs due;
Racks, prisons, poisons, the Tarpeian rock,
Stripes, hangmen, pitch, and suffocating smoke.*

Dryden selected the more poetical parts of Lucretius only. For translating the close of the fourth book, in which, like his author, he always speaks plainly, he offers no apology, that he expected would be received; but he must have the credit of rendering it into rich verse, and of imparting to those passages, that are in themselves decent, a high degree of delicacy and feeling.

* Compare Creech, Book 3d, line 1015.

ORIGINAL POETRY.

FOR THE ANTHOLOGY.

The following tributary lines conclude Mr. Head's anniversary Poem before the Society of Φ B K, and are extracted from the copy deposited in the Library of the Institution.

Alas how frail all human pleasures glow!
This festive day must hear the voice of woe.
Restor'd from climes bright with poetick bloom,
Where glory's laurel waves o'er Virgil's tomb,
A favour'd bard, to all the Muses known,
For us awoke his lyre's enchanting tone.....
That matchless lyre has death's cold hand unstrung
And left its honours to a feeble tongue.
Sicilian Muses, all your treasures pour,
The fragrant lily and the purple flower,
With mingled sweets to grace his timeless urn
Whom Genius weeps and all the Virtues mourn:
These, these at least our pious hands may spread,
The unavailing honours of the dead.

Ver. 301. Winthrop Sargent, having twice visited Italy for the restoration of his health, was appointed to deliver the Anniversary Poem, in 1807. A few days before the celebration he was attacked by a pulmonary disease, which terminated his life on the 10th. January, 1808.

Ver. 305. ..... Manibus date lilia plenis;
Purpureos spargam flores, animamque *amici*
His saltem accumulem donis, et fungar inani
Munere. *Virg.*

TRANSLATION OF ODE 17. BOOK 2. OF HORACE.

Cur me querelis exanimas tuis, &c.

Why kill thy friend with grief and pain,
Ah! why so mournfully complain?
The gods can never so decree,
Nor can it be endured by me,
That thou, Maecenas first shouldst fall
The prey of fate that conquers all,.....
The column fair, that decks my name,
That props my fortune and my fame.
From me should death untimely tear
My life's lov'd half, I least could spare,.....
But half himself, nor half so dear,
Ah! why should Horace linger here?
The day, that shuts its light from thee,
Shall be the last, that visits me.
It is no vain perfidious vow,
The gods have heard, and witness now:
Whenever thou, my friend must go,
And cross the joyless lake below,
We will, we will together tread
The hidden mansions of the dead;
Together make our last remove,
Prepared the extreme of fate to prove.
Tho' there chimeras huge, and dire
Oppose my steps with blasts of fire,
Tho' mighty Gyas there display
His hundred hands to bar my way,
In vain shall force with flames combine
To tear my faithful shade from thine.
So justice wills her fixt decree,
With her the unchanging fates agree.
Whether on me its aspect cast,
As o'er my natal hour it past,
Or Libra, or the scorpion fierce,
Whose sting did erst Orion pierce;
Or whether I to light was born
Beneath the stormy Capricorn,
Who bids the wintry tempest rave,
And lash the dark Hesperian wave;
Our stars with strange consent agree,
And mark our mutual destiny.
On thee Jove look'd propitious down,
To save from impious Saturn's frown;
His guardian radiance round thee shone,

And ere the mortal shaft had flown,
He check'd the approachiug flight of fate;
When thrice the people, all elate
At thy approach, with plausive voice
Bade the throng'd theatre rejoice.
Me too, a falling tree had slain,
Had crush'd the cell that shields the brain,
If Faunus, prompt and faithful still
Mercurial men to guard from ill,
Had not with his right hand reliev'd
The blow, and thus my life repriev'd.
To Jove erect the votive fane,
His altars let thy victims stain.
To Faunus grateful I've decreed,
Forthwith a humble lamb shall bleed.

H*******

TRANSLATION OF THE 22d. ODE OF BOOK 1. OF HORACE.

Integer vitæ, &c.

The man upright and pure in heart,
Whose life no stain nor blemish knows,
Nor needs the Moorish spear nor dart,
Nor poison'd shafts where'er he goes;.....

O'er desert sands 'mid summer's blaze,
Or Caucasus of clime severe,
Or where the fam'd Hydaspes strays,
And rolls in gold his current clear.

For late, a wolf, as free of care
Far in the Sabine woods I stray'd,
And sung of Lalage, my fair,
Saw me unarm'd, and fled afraid.

Yet not a fiercer monster roves,
Of feller rage, unwont to spare,
In Daunia's woods or Africk's groves
Tho' lions whelp, and wander there.

Then be my lot to rest or roam,
Far in the dreariest tract of earth,
In sterile realms, where nature's bloom
Expires with constant cold or dearth;

Where ne'er a breeze refreshing strays,
Nor woodlands wave their branches green,
Where lowering clouds, and joyless days
In gloom for ever wrap the scene;

Or where, beneath the burning sun,
No cheerful haunts of man appear,
So near his flaming coursers run,
His glowing chariot rolls so near;

Love my companion still shall be,
And all my wandering steps beguile;
In fancy still my Lalage
Shall sweetly speak, and sweetly smile.

H******

TO CORRESPONDENTS.

REMARKS on our review of Coelebs by "a friend to our miscellany," who desires to unite the spirit with the name of Christian, have been received. He thinks we have been too parsimonious of praise, and have censured in some instances without reason. Let the readers judge. We wish they had his light; but if we give a place to his communication, we shall be obliged, to be "consistent," to admit others to occupy our pages with exceptions to our judgment of books, till our Review is nothing but a mint of controversies.

Our correspondent intimates that our strictures should have been illustrated by extracts. Extracts from a book so much diffused appeared to us unnecessary and even impertinent. In our notice of Coelebs we considered ourselves more as expressing sentiments of a book generally read, than influencing expectation concerning one yet to be known.

The remarks of our friend, signed "Steady Habits," is received with pleasure, and we shall afford it a place in our next number. We regret that it will be necessary to divide it; but we have no fear of injuring its general effect by division.

THE

BOSTON REVIEW,

FOR

JANUARY, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quae commutanda, quae eximenda arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. Plin.

ARTICLE 1.

Works of Fisher Ames, compiled by a number of his friends, to which are prefixed notices of his life and character. Nihil tetigit quod non ornavit. Boston, T. B. Wait and Co. 1809. 8vo. 519 pages.

(Continued from vol. vii. page 410.)

THE detestation, which at all times he expresses against the temporizing, irritating course of policy, which the Jefferson administration chose to adopt towards the British government, and in which, without any essential injury to her, and without any imaginary benefit to the United States, such a state of things was preserved, as was neither friendly nor hostile, neither calculated to obtain redress for past wrongs, nor to attain security against future, gave those who hated, or feared the influence of his genius and virtue, an opportunity to represent him, according to the usual artifices of political animosity, as willing to abandon the interests of the United States to those of Great Britain, and desirous to prostrate our independence at the foot of her supremacy. These calumnies, which assailed him while living, begin to draw away now reluctantly from his sepulchre.

The integrity of his political and the purity of his private life, no man, who has any character to stake, will now dare to take upon himself the responsibility of impeaching. His opinions, such as they were, are open to candid censure or wise reproof. If he mistook the interest or was blind to the

real prospects of his country, they were the errours of a mind zealous, perhaps in over measure, for its prosperity and honour; of a mind that applied to political conduct, possibly, too high and nice a standard of political duty, and that allowed itself in deploring casual and temporary, as though they were necessary and permanent aberrations from patriotick obligations.

The evidence is abundant in every part of this volume, that the noble sentiment, with which he closed his speech against Mr. Madison's resolutions, in 1794, was a predominating principle, at every period of his life.

* "Let us assert a genuine independence of spirit; we shall be false to our duty and feeling as Americans, if we basely descend to a servile dependence on France or Great Britain."

It was ever the aspiration of his heart and struggle of his life to make his countrymen *really* independent. And for this purpose, he dared to look into all the consequences of political conduct, and to expose them to their contemplation, whether the truth, which he thought he had discovered, was palatable, or disgusting. He perceived that the affairs of the world were involved in an extraordinary crisis, and that the fates of his own country could not be regarded abstractedly from those which awaited the nations, with which it was connected. Of the men, who sat at the helm, he could not forget by what means they had attained power, nor fail to be jealous of such men, in the exercise of it. Of the justice of some of the claims they advanced, he was doubtful; the prudence of asserting others, in all their theoretick extent, he questioned; as the only means proposed of maintaining them were calculated to injure his own countrymen, without materially affecting foreign nations, he was indignant at them. No where does he oppose the augmentation of any efficient means of offence, or defence. On the contrary, the uncertainty of a revenue, solely dependent upon commerce, the insufficiency of our army, the destruction of the hopes of our navy, were the perpetual themes of his regret and censure. And this at a time, when the resources he desired to establish, and the force to be increased, would have tended only to give strength and patronage to an administration, in which he had no confidence and over which he could hope to have no influence. The in-

* Page 57.

dependence of his country he wished to see resting, not on temporary expedients, on popular excitements or the utterance of vain declamations, but on the basis of pecuniary resources, and on naval and military means and skill, which should be seasonably put in preparation.

That this was without reference to any thing else than the assurance of our liberties and rights against any aggressor, is sufficiently apparent from the general tenour of his writings. We shall, however, cite only two instances, in one of which he looks definitely at preparation against Great Britain, in the other against France. We know not, in what language patriotism can better express its honest zeal for national independence, or how its truth or impartiality can be less dubiously displayed. In relation to the aggressions of the former upon our neutral rights, he thus, in 1806, expresses himself.

* "A solicitude about the ability of Great Britain to resist France, will be understood by *some* of the weak, and will be misrepresented by *all* the base and unprincipled, as implying a desire, that the United States, in respect to maritime rights and national dignity, should lie at the mercy of the mistress of the ocean. *On the contrary;* let every real American patriot insist, that our government should place the nation on its proper footing, as a naval power. With a million tons of merchant shipping, and a hundred thousand seamen, equally brave and expert, it is the fault of a poor-spirited administration, that we are insignificant and despised. It is their fault, that our harbours are blockaded, by three British ships, and that outrages are perpetrated within the waters that form part of our jurisdiction, such as no circumstances can justify. Can there exist a stronger proof, that our insignificance is to be ascribed to a bad administration, than this single fact: with the greatest merchant marine in the world, except one, and, of consequence, capable of being soon the second naval power, (in our own seas, the first,) we are utterly helpless: that, in the opinion even of our rulers themselves, our only mode of redress, when our commerce is obstructed, is TO DESTROY OUR COMMERCE!! We have the means for its protection, which our administration, unhappily, think it would prove more expensive to use, than its protection would be worth. They would provide against the violation of our territory by *tribute*, and of our commerce by *non-importation*."

His views of the duty in relation to French aggressions are perfectly consentaneous with those expressed in the preceding passage, and he thus exhibits them.

† "Supposing, then, that the French empire is, in its very structure and principles, a temporary sway, that the causes, whatever they may be, which have made its action irresistible, produce and prolong a re-action sufficient

* Page 342. † Page 367.

in the end to counteract their impulse, ought we not, as men, as patriots, to hope, that Great Britain may be able to protract her resistance, till that re-action shall be manifested? And, as mere idle wishes are unbecoming the wise and the brave, ought not the American nation to make haste to establish such a navy as will limit the conqueror's ravages to the dry land of Europe? We have more than a million tons of merchant shipping; more, much more, than queen Elizabeth of England, and Philip II. of Spain, both possessed, in the time of the famous armada. We may be slaves in soul, and possess the means of defence, without daring to use them. We do possess them, and, if our spirit bore proportion to those means, in a very few years our ships could stretch a ribbon across every harbour of France, and say with authority to the world's master, stop; here thy proud course is stayed."

This surely is not the language of a man who despaired of the means, or held at a cheap rate the spirit of his countrymen. Yet this is among the last writings of our author, and, considering the nature of its subject, the duration of the despotism and the dangerous power of France, is perhaps of all others the one, in which those dispositions had they existed, as has been pretended, would have appeared in their fullest strength. But the truth is, that he never, in fact, for one moment, abandoned the belief both of our competency to defend ourselves, and of the adequacy of our national spirit to such a result, provided our means were not suffered to lie inactive, and our spirit were not broken by a timid, and time-serving administration. It is true, that he was a believer in the practicability of the establishment of that universal empire, toward which Buonaparte, with no short strides, was advancing. And his great purpose was to make his fellow citizens contemplate such an event, and reason and act in reference to its possibility. He looked at the French conqueror, and saw that on the continent he was omnipotent. He inquired what stood between the United States and collision with this colossal chieftain. He found nothing but Britain and her navy. These removed, or commanded by Buonaparte, his empire touched our shores; he could step from his own territory upon ours. Concerning our competency to cope with such a power, he reasoned, he doubted; not because he set at a cheap rate the natural prowess of his countrymen, but because they made no preparation, neither encouraged military men, nor augmented military means.

"Far be it from us to believe that our fellow citizens in the militia are not brave. Their very bravery, we apprehend, would ensure their defeat; they would dare to attempt, what militia cannot achieve."

That he did not believe, that the United States would be able solely to resist a power, before which Europe was humbled, after the last retreat of its independence had been subjugated with Great Britain, has been imputed to him as a crime. To some it seems little less than treachery, to represent the continuance of our liberties, as dependent on the maintenance of any proportion of power among foreign nations. Yet absolute independence is no more the lot of a nation than of an individual. Our liberties, like those of every other nation, depend upon our physical strength. This is always comparative. In proportion as the powers of all other nations are absorbed by one nation, do the dangers of our independence grow more imminent.

Foresight was given to man to enable him to shape his conduct by distant consequences. It is the duty of men of talents to estimate and weigh them. Shall he alone be permitted to express the result of his inquiries, who coincides with our prejudices, flatters our pride, or panders to our passions? If a preponderating power is about to overthrow the last obstacle to ambition, is it for the interest of truth, or the people, that those wise men, who think they see in its success, the destruction of their country's safety, should be prohibited from uttering the result of their inquiries, accompanied by the considerations, on which their convictions are founded? And who will speak, or who will reason, in coincidence with the interest of the people and contrary to their prepossessions, if, on these accounts, they are to be made obnoxious to insinuations of treachery and corruption? The malign shafts, to which such men are naturally subject, where the publick sentiment does not interpose a shield in their behalf, will be found an obstacle, which very few men have the nerve to attempt to surmount. When any one, as in the present instance, at the hazard of popularity and influence, gives such eminent examples of his love of truth and sincerity, he deserves our admiration and applause, even if we do not coincide in the result of his judgments, and doubt the reasonableness of his apprehensions.

Whether Britain will be able to maintain the combat alone against Buonaparte, is a natural subject of solicitude and inquiry. The patriot, who believes that she may be brought into subjection, and that her marine will, at no very distant period, be at the command of the iron-crowned conqueror, has surely as much right to support his opinions as he, who believes in

more pleasant and less awakening doctrines. None of the aspects, which may attend the fates of the United States, in consequence of such an event, can be indifferent to a patriotick mind. If investigation satisfy any one, that with the result our peace, and perhaps our independence, is inseparably connected, and to human eye dependent, what good man shall refrain from giving it publicity? If there be errour, let it be exposed. If there be other grounds of hope, let them be fortified. But let no intelligent man be prevented, by clamour or intemperate insult, from publishing the result of his inquiries, whether they support, or whether they contravene our preconceived prejudices; lest when necessity shall make us willing to hear truth, the events of the world shall have made it too late to profit by it.

Our constitution has made it the right of every citizen, who pleases, perhaps the duty of all, who have leisure and ability, to investigate the interests of the nation and the conduct of its administration. He, who tells a people that they are invincible, that their wisdom is without danger of errour, their virtue incapable of corruption, their fates superiour to the common laws of the human constitution and the ordinary caprice of fortune, cannot fail to gather a great and attentive audience which he will retain, until a more supple and less scrupulous candidate shall offer more gross sacrifices to prejudice and vanity. He, who crosses their inclinations, contradicts their prepossessions, alarms their fears, exposes the nation's weakness, or censures its vices, seems at first to act the part of an enemy, is easily rendered an object of suspicion, and a willing ear is lent to those, who would make him a victim of popular hatred. Yet, with such thankless exertions, the truest patriotism is often identified. As the dangers which surround our liberty grow more immediate and press upon the senses, with a more irresistible obtrusiveness, will the penetration, which was able to discern the destructive germs of licentiousness in their first shootings, and the spirit which, fearless of obloquy, dared to display them in all their deformity, become the objects of admiration and honour. The people is a sovereign, as liable as any other to be beset by parasites and sycophants; and there is no more certain sign of a swift impending ruin, than when such alone gain their ear, and influence their authority.

The views, which Mr. Ames took of the dangers which beset the world from the preponderance of French power, led him

to look with gratitude and honour upon the exertions made by the British government, in defence of the liberties of that nation, and as he had taught himself to believe of the civilized world. His sentiment fell little short of veneration, which the hazards impending over his own country associated in his mind with the spirit of patriotism. Yet on this account to render the form of that government popular in the United States, or to recommend its adoption to his fellow-citizens, in preference to their own, was ever far from his thought.

* "The idea of a royal or aristocratical government for America, is very absurd. It is repugnant to the genius, and totally incompatible with the circumstances of our country. Our interests and our choice have made us republicans. We are too poor to maintain, and too proud to acknowledge, a king."

† "It is, and ever has been my belief, that the federal constitution was as good, or very nearly as good, as our country could bear; that the attempt to introduce a mixed monarchy was never thought of, and would have failed, if it had been made; and could have proved only an inveterate curse to the nation, if it had been adopted cheerfully, and even unanimously, by the people."

‡ "The present happiness of that nation rests upon old foundations, so much the more solid, because the meddlesome ignorance of professed builders has not been allowed to new lay them. We may be permitted to call it a *matter of fact* government. No correct politician will presume to engage, that the same form of government would succeed equally well, or even succeed at all, any where else, or even in England under any other circumstances. Who will dare to say, that their monarchy would stand, if this generation had raised it? Who, indeed, will believe, if it did stand, that the weakness produced by the novelty of its institution would not justify, and, even from a regard to self-preservation, compel an almost total departure from its essential principles?"

Mr. Ames had too deep an insight into the nature of the human heart and too thorough an acquaintance with history, not to be sensible that the government of a nation, to give prosperity and content, must grow out of the condition and circumstances of the people, and have reference to the state of their knowledge, property, virtue, and external relations; that the duty of a patriot was not to rest content with devising and recommending forms of government, but, by instilling sound principles into the minds of his fellow-citizens, to prepare the way for the gradual adoption of such new securities for their safety and liberties, as experience and opportunity should offer. In executing this duty, he was especially zealous to impress

* Page 15. † Page 383. ‡ Page 428.

deeply on the people the necessity of placing guards on the democratick tendencies of our constitution, and to stimulate them to the preservation of those checks which it had devised, and which he perceived ambition and party-spirit gradually undermining.

* "Popular sovereignty is scarcely less beneficent than awful, when it resides in their courts of justice; there its office, like a sort of human providence, is to warn, enlighten, and protect; when the people are inflamed to seize and exercise it in their assemblies, it is competent only to kill and destroy. Temperate liberty is like the dew, as it falls unseen from its own heaven; constant without excess, it finds vegetation thirsting for its refreshment, and imparts to it the vigour to take more. All nature, moistened with blessings, sparkles in the morning ray. But democracy is a water spout, that bursts from the clouds, and lays the ravaged earth bare to its rocky foundations. The labours of man lie whelmed with his hopes beneath masses of ruin, that bury not only the dead, but their monuments."

Under the influence of this spirit, we find every part of his work abounding in illustrations and enforcements of those principles, on which, in his judgment, our republick could alone be made permanent.

† "Experience has shewn, and it ought to be of all teaching the most profitable, that any government by mere popular impulses, any plan that *excites*, instead of restraining, the passions of the multitude, is a despotism: it is not, even in its beginning, much less in its progress, nor in its issue and effects, *liberty*."

‡ "How little is it considered, that arbitrary power, no matter whether of prince or people, makes tyranny; and that in salutary restraint is liberty."

§ "Liberty is not to be enjoyed, indeed it cannot exist, without the habits of just subordination: it consists, not so much in removing all restraint from the orderly, as in imposing it on the violent."

‖ "If Americans adopt them, and attempt to administer our orderly and rightful government by the agency of the popular passions, we shall lose our liberty at first, and in the very act of making the attempt; next, we shall see our tyrants invade every possession that could tempt their cupidity, and violate every right that could obstruct their rage."

¶ "The great spring of action with the people in a democracy, is their fondness for one set of men, the men who flatter and deceive, and their outrageous aversion to another, most probably those who prefer their true interest to their favour."

It is the chief object of all his writings to make the sober reason of society vigilant, to inculcate the necessity of self-

* Page 431. † Page 210. ‡ Page 241. § Page 244.
‖ Page 245. ¶ Page 423.

control on the passions, to expose the dangers which resulted, in republicks, from ambition, licentiousness, vice and ignorance. The weight of his opinions is for the most part thrown against popular impulse and national prejudices. He touches with the spear of Ithuriel the evil spirit of democracy, in the midst of its malign whisperings at the ear of the American people, and

> to its own likeness; up he starts
> Discovered and surprised.

His opinions concerning the questions, in controversy between the government of the United States and that of Great Britain, were modified by what appeared to him attainable good, and by his sense of the unquestionable exigency of the times, rather than by the result of any scholastick research or abstract reasoning. An extraordinary crisis in the state of mankind existed. It required the exertion of extraordinary powers by that nation, which alone seemed to possess the will and ability to maintain its independence. He admitted, that the law of self-preservation was paramount to the right of neutrals to traffick in colonial produce. The plea of necessity seemed to him to be valid to the extent urged by Great Britain, in relation to that traffick. * He was anxious that his country should not be involved in war for rights, which grew out of our neutral situation, and which would be lost, whenever it was abandoned.

His arguments are urged with more ingenuity than research. It was a subject on which books could throw but little light, as it was the result of recent relations among the nations of the world, of which those of former times had no example; or at least none of any strong affinity. The conclusiveness of his reasoning this is not the place, or the season to investigate. The question has been fully agitated in the presence of the American people; who have not shewn themselves willing (whatever may have been their opinion of the principle) to alter their relations, and take the state of a belligerent for the maintenance of their rights as neutrals to the colonial trade. The end of Mr. Ames's reasoning has been accomplished. His country is yet at peace, and we have not yet thrown ourselves into the scale of the French emperour, already too weighty for the residue of Europe.

It is not surprising that an argument, such as the reflections of Mr. Ames and his sense of duty impelled him to urge, should not meet with an indulgent, or very patient audience. To limit the field of mercantile enterprise is never likely to be received

* Page 491.

with complacency by a commercial community. Those, who recommend the abandonment of present profit, out of respect to any principle, will ever be considered as little just to the interests of their country; and these, in vulgar estimation, are always its rights. Such will not fail to be made the objects of the clamour of the cunning, and if possible the victims of ambitious zeal.

But on this account the duty of every citizen of a free republick is not the less imperious, to utter any result of his reflections on the important interests of his country, with all the independence which his conscience commands, and which the laws authorize. To such questions he will bring indeed all the depth of investigation and perspicacity of perception, which his talents and opportunities permit. This duty performed, neither moral necessity nor political expediency can require that he should conceal or deny any result to which his researches may lead. Should he differ with those in power in his own, or agree with those who rule another nation, his obligation to truth, according to his perception of it, is imperious. How can this be elicited, if a predetermined result be required? or how can the people be benefited by investigation, if agreement with the opinions of an existing administration or a dominant party be claimed, under the penalty of being made odious? Those, who call this a British, that an American principle, whatever they may intend, in effect shackle the freedom of debate, by creating a prejudice, as if he who denied the latter was hostile to his country, or he who affirmed the former had leagued with its enemies.

The only inquiries concerning every principle ought to be its nature and consequences. On which side of the Atlantick it originated, or is maintained, ought to have no weight in the discussion. It is the interest of the people, in truth it is their privilege, that both sides should be discussed with talent and fidelity, to the end that their complicated interests may be placed before them in every variety of view, and that no errour may occur in that final judgment, to which they may be called. In this way the best chance is offered, ultimately, for a correct decision. If such privilege be denied, or if intelligent men by artful clamour be prevented from exercising it, though nominally free, we are in fact subjects of a despotism; the worse, because it is of the mind; worst of all, because it is exercised under the pretence and in the name of liberty.

(To be continued.)

ARTICLE 2.

A treatise on the Statute of Frauds, as it regards declarations in trust, contracts, surrenders, conveyances, and the execution and proof of Wills and Codicils. To which is prefixed a systematick dissertation upon the admissibility of parol and extrinsick evidence to explain and control written instruments. By William Roberts, of Lincoln's Inn, author of a treatise on Fraudulent Conveyances. New-York, printed by J. Riley & Co. and for sale by Brisban and Brannan, City Hotel, 1807. 8vo. pp. 540

THE Statute against Frauds and Perjuries, enacted in the twenty-ninth year of the reign of king Charles the second, has been productive of infinite litigation, and an endless train of decisions, seemingly contradictory, or, at most, depending on distinctions extremely subtle and refined. It seems at present, that, had this statute received a literal construction from its first existence to the present day, these difficulties would have been avoided. But, soon after it came into operation, a great question arose, whether it should be construed strictly or liberally, and Lord Mansfield always appeared solicitous, that it should receive a liberal construction in all its provisions. His Lordship had a contempt for this statute, from the consideration that it had been inartificially framed. In the case of Wyndham v. Chetwynd, he observed this statute was not, as had been generally supposed, drawn by Lord Hale, any further than by leaving some loose notes, which were afterwards unskilfully digested. We can hardly conceive, that his Lordship would draw rules for construction from a source like this, since a statute is either the act of the legislature, or it is nothing; and, as the act of the legislature, no rules of construction can be drawn from a recurrent consideration of the talents of the individual, employed to prepare materials for the formation of a statute. Different Judges may have different opinions of the talents of an individual employed for this purpose, and the evident absurdity, which would ensue from such a rule of construction, almost convinces us, that his Lordship had some other object in the observation, although what it was we are utterly unable to conceive.

Throughout Lord Mansfield's judicial career, the Statute of Frauds was generally construed with the greatest liberality, and frequently bent to the peculiar circumstances of a case.

The client embarked amidst the glorious uncertainty of the law, encouraged by his counsel, and buoyed up by the hope of some happy distinction, which might give a favourable issue to his cause.

This statute is at present in greater favour. Lord Camden has expressly dissented from Lord Mansfield. Lord Kenyon has said it was of the greatest importance to preserve unimpaired the several provisions of the Statute of Frauds, which was one of the wisest laws in the statute book. In fact, it has been the opinion of almost all eminent Judges, since Lord Mansfield's time, that a literal interpretation should be given to the provisions of this statute. As his Lordship's opinion on this subject has gone out of fashion, so some of his decisions have been overruled.

On this statute, under these circumstances, Mr. Roberts has composed the present treatise, which, he declares in his dedication, aspires to something above the rank of a mere compilation of cases. He has certainly, with much labour, collected that mass of cases which have been accumulated, since this statute was enacted; and he has arranged them with such skill and judgment, that the law, which, from the multitude of decisions on each point, was not discovered without much labour and research, is, by this arrangement, rendered unquestionably clear and familiar. The labour of the student is diminished, and, instead of pursuing his inquiry through a labyrinth of cases, many of which have become obsolete by subsequent decisions, he is conducted immediately to the object of his research.

In this volume, Mr. Roberts has considered those branches of the statute, which seem more nearly connected by their subject matter, and has neglected the order, in which the several sections are arranged in the statute book, reserving the remaining branches for a future treatise, which he has already promised to the publick. The first chapter, in this volume, contains the observations on the admissibility of parol and extrinsick evidence to explain written instruments. We are sorry, that, in this dissertation, much praise is not due to Mr. Roberts. We are not of the opinion of its author, that it is altogether systematick. This is an intricate question, how far parol and extrinsick evidence shall explain and control a written instrument. The distinction between latent and patent ambiguities is extremely refined, and the decisions, which are not

few on this head, require a cool and orderly arrangement. Mr. Roberts has, in this chapter, affected a style, turgid, pompous, and absurd. In his definitions of latent and patent ambiguities, where his endeavour should have been to appear as simple and perspicuous as possible, he has so wrapped up his meaning in high-flown words and extravagant expressions, that, instead of explaining ambiguities, he has rendered them more ambiguous than ever. *Three important leading cases, particularly noticed by all late writers on this subject, with the exception of one, which he has slightly mentioned, Mr. Roberts has altogether neglected. Notwithstanding these remarks, if the reader will bear with his infirmities, he may read this dissertation with no inconsiderable advantage.

The second chapter regards sections 7, 8, 9, of the statute, respecting declarations of trusts. This chapter is short and satisfactory; it contains all the law on this subject, well digested and arranged: and we take the earliest opportunity to compliment Mr. Roberts on the material alteration in his style, which is visible in this, and, with few exceptions, in the following chapters.

The most important part of this work is the third chapter, including sections 4, 17, on contracts. Here the greatest credit belongs to Mr. Roberts for his indefatigable industry and pertinent observations. This title of contracts, so far as connected with, and controlled by the Statute of Frauds, has become one of the most intricate subjects in the law. Chapter fourth contains the decisions on sections 1, 2, 3, relating to parol demises, surrenders, and conveyances of lands, together with many useful and pertinent remarks from Mr. Roberts. The fifth and last division of this work includes sections 5, 6, 19, 20, 21, 22, 23, affecting the execution and revocation of wills. This chapter, which is very full and explicit on these subjects, does honour to the author, and will be of much practical utility to the profession. Much however, on these heads, has already come before the publick in the late publications by Mr. Roper.

We now turn, with great reluctance, to the *manner and form*, in which Mr. Roberts has conveyed this truly useful dissertation to the publick. In the third and fifth chapters, on contracts and wills, which are by far the most useful parts of this publication, his language, with some few exceptions, is

* Rex v. Inhab. of Laindon. 8. T. R. 379. Rex v. Inhab. of Scammonden. 3. T. R. 474. Doe ex. dem. Freeland v. Burt. 1. T. R. 701.

sufficiently modest and correct. But in the first chapter, on the admissibility of parol evidence, which is more in the shape of a dissertation, than those parts of the work, where his chief concern is to compile and collate decisions, his style is too ridiculous to pass unnoticed. In this chapter, there is an opportunity for Mr. Roberts to manage matters in his own way, and he does so with such wonderful effect, that we are at a loss, whether to believe him in earnest or in jest. Indeed, when he delivers the sentiments and opinions of others, he seems to think himself restricted, and we have no fault to find with him; but, when he comes to *talk on his own proper risque and account*, his words are ill adapted to his subject, sometimes utterly misapplied, and very frequently have not a legal existence in the English vocabulary. Personality for personalty, equivocality, delitescent, contradictoriness, integrality, and numberless others, made for the purposes of this special occasion, are easily found in any part of this work.

As to the punctuation, it is erroneous from beginning to end, and the periods, colons, semicolons, and commas seem to be sprinkled over these sheets, as promiscuously as comfits over a wedding cake. But as, according to the maxim of the law, every man is presumed to be innocent, until he is proved to be guilty, we shall select some passages, as usual.

"An ambiguity is properly latent in the sense of the law, when the equivocality of expression, or obscurity of intention, does not arise from the words themselves, but from the ambiguous or delitescent state of extrinsick circumstances to which the words of the instrument refer, and which is susceptible of explanation by the mere development of extraneous facts," &c.

We would do Mr. Roberts the justice to remark, that he has the following note on this paragraph.

"If I have not the good fortune to be intelligible, I refer the reader to Lord Bacon's maxims, 99, and Sir Thomas Raymond's Reports, 411." Page 14.

"The truth will be found upon consideration to be, that the state of facts raises the latent ambiguity, and may also dissolve it; but the patent ambiguity resides in the amphibology of language, the vagueness of description, and vacuity of expression." Page 20.

Enough is as good as a feast, and we shall quote no more.

In fine, notwithstanding these defects in style and language, this work is one of the most valuable acquisitions to the Bibliotheca Legum, which has appeared for many years. The Sta-

tute of Frauds sweeps over a large circle of practical law. It has been in operation one hundred and twenty years, and the Reports are filled with decisions on all its branches. These decisions have intermingled; the distinctions, on which they are predicated, are not easily perceived; and the cases themselves are not to be found, without infinite labour and research. Mr. Roberts has collected the cases, arranged them in their proper order, and interspersed them with very useful observations.

We look forward with much pleasure to the treatise on the remaining branches of the statute, hoping that, by the time it shall appear, Mr. Roberts will have stripped himself of "all amphibology of language, vagueness of description, and vacuity of expression."

This volume is neatly and, with few exceptions, correctly printed.

ARTICLE 3.

The Yankey in London, being the first part of a series of letters written by an American youth during nine months residence in the city of London; addressed to his friends in and near Boston, Massachusetts, vol. 1. pp. 180. 12mo. New York, Isaac Riley.

THE title page of this work is further illustrated by a motto from Thucydides, which, to save the printers some trouble, we have not copied. Its congruity, in a book of this kind, seems a little analogous to that of a sailor in a check shirt, with a powdered head, or a splendid sign on a "ten feet building." The book is divided into the form of letters, of which the last is numbered 45, and between this number and the first of the series five or six are selected at random, as a specimen of the whole, which are to be published if this volume meet with encouragement. We know not how far the author or publisher are satisfied in this respect, but in our opinion it is a very useless addition to the almost innumerable books of travels, which croud the shelves of libraries.

In every thing that can be comprised under the broadest meaning of *Statisticks*, the English abound with books written with superiour advantages by themselves. All that a stranger can undertake with any profit, and the field is ample enough, is to make observations on national character; and in relation to this country and that, to notice those nice shades of difference, which exist in spite of similarity of language and origin. To

do this with success, requires strong advantages of observation and accurate powers of discrimination, and if this author possessed the latter, we see by his own account, and as he says, by his own choice, he deprived himself of the former.

" I have not yet delivered Judge C's. letter to him: it is under a flying seal, and merely recommendatory. A man of letters, whose notice I am solicitous to retain, mentioned my name to him yesterday, and was surprised to find he did not know me; and, as this gentlemen lives within the purlieus of court and etiquette, I shall suffer in his opinion if, as an American, I am not known to our minister. I must therefore deliver my letter, although, I assure you, with reluctance.—Of forty three letters of introduction, I have as yet delivered but three, and two of them related to pecuniary arrangements.—I crossed the Atlantick to obtain health, and, now I am in London, I wish to form a correct opinion of this people. If I had delivered my letters and been introduced to people of rank, my observations would have been confined to them; for there is a wonderful and striking similarity in people of the same condition. By the aid of letters I might probably have gone the rounds of diplomatick dinners, or, possibly, been in company with ladies and lords, but it was not ladies and lords I wished to see. A man would form a very erroneous opinion of English diet, should he feast entirely on ortolans; no—he should eat the roast-beef, the mutton from the Downs, and the rump-steak. I wished to see *Englishmen*, and to form some correct estimate of their manners, habits, and character, and this can be better attained by mingling, unnoticed in the crowd, &c. &c."

Now a man who shall go to London and see it in this manner, will come home with as accurate notions of the English character, manner, and state of society, as he would gain from those admirable specimens we have of it, in the commercial and manufacturing agents that are sent to this country. It is a most miserable common place of awkward, mortified vanity, to talk about *the company of lords and ladies*, and to decline seeing it. To get into the first society is difficult in all countries, but notoriously so in England, because it requires a great share of resolution and of self-esteem, even with every advantage, not to be repulsed by the slow and difficult attainment of intimacy. We once heard a man of wit remark, speaking of Paris, that *society in Paris was a magick circle; you frequently thought*

you were in it, and yet constantly found yourself on the outside. Now this is equally true of England. A man may sometimes, by means of a letter, be admitted into company with people of rank and consequence, and there it ends; just as every family have a few persons whom they must invite to their own parties, but who get no further. To be fairly incorporated in the first society in any country, that is to be not only the guest of a single person, but the acquaintance of his guests, is a very difficult thing; and it would be wretched affectation, not to acknowledge that it is very desirable.

As a specimen of the work we extract the following description of the House of Commons, which is indeed caricatured, but not very extravagantly.

" LETTER V.

" *The British House of Commons.*

" LONDON.

" *My excellent Friend,*

" THROUGH the politeness of a friend, I was yesterday admitted to the gallery of the British house of commons. Never were a man's expectations higher raised. To see the grave fathers of the senate, the collected wisdom of a nation known by its commercial enterprise, its colonies and its victories, throughout the habitable globe, was, indeed, a spectacle so august that I anticipated it with pleasure tempered by reverence: not that I expected to see the curule chairs, the fasces and lictors of the Roman forum, or to discover, in British countenances, that inflexible composure of features which dignified the conscript father slain in his ivory chair by the barbarian Gaul; but I had reason to expect to see a solemn assembly of wise, dignified men, in sober consultation upon the important concerns of the greatest commercial nation in the world. In an assembly of hereditary legislators, like the house of lords, there might be dignity, but a general display of great talents, as it is fortuitous, could not be expected. In the house of commons, elected from the great body of the people, I justly expected to find the talents, the learning, the wisdom and political science of a wise nation collected in one brilliant focus; to hear the persuasion of Cicero, the subtlety of Eschines, the thunder of Demosthenes, with all I had read, and more than I could conceive, of ancient eloquence, poured from British lips in language nobler than that of Greece or Rome.

It seems, in going at too early an hour, I had committed the common blunder of the plebeian who is invited to dine with my lord. I had taken my seat in the gallery full three hours before the feast of reason was served up: there were only a few official attendants of the house present. After a while, several gentlemen came in, booted and spurred as if from a fox-chase: they formed little parties of chit-chat. As I understood several of them were members of parliament, I was not a little anxious to hear them converse, hoping to stay my appetite with some eleemosynary scraps of wisdom, as we, in Boston, take a relish of punch and oysters, at noon, to prepare the appetite when invited to a fashionable dinner. I was soon gratified; two of them came within hearing, and seemed earnestly engaged in discourse. Aye, thought I, now you are untwisting some knotty fiscal point, or quoting Puffendorf, Grotius, and Vattel on the laws of nations, or citing passages from the laws of Oleron, to correct the defects of your maritime code. Suddenly, one of them vociferated—"done for five hundred guineas; Creeper against Sweeper, feather weight." Now, as Creeper and Sweeper were two authors upon political economy of whom I had never heard, I was somewhat chagrined. To be sure, to hear the great statesmen of this great nation converse in my native tongue and be unable to comprehend them, was rather mortifying. I was so simple that, at first, I thought the learned Creeper might have written a commentary on Smith's wealth of nations, and that the erudite Sweeper had illustrated Dr. Price's essay on finance, by the negative quantities of algebra. *Feather weight*, I naturally concluded, alluded to the balance of power in Europe.—One of the senators roared out, "My lord! my lord!" and, upon a nobleman's approach, said, familiarly, "ha, Clermont! I have betted five hundred guineas on your gelding, Creeper, against Featherstone's Sweeper, provided my groom, Jim Twamley, rides." "I beg your pardon, Sir John," replied his lordship; "no man straddles my favourite horse, upon the turf, but myself;—but I will back you for five hundred more, and ride myself. Why, you know knight, that I beat Sky-Scraper, at the heats for the king's plate, and took the long odds, though Twamley rode Sky-Scraper, and I carried weight." Not as a politician, I hope—I aspirated. It was now apparent these members of parliament were also members of that sublime political seminary the jockey club. I had, however,

candour enough to consider that all great publick bodies must exhibit some weak and indecorous members; and, as the house began to fill, I observed many gentlemen whose appearance would have done honour to the areopagus of Athens.—The speaker, a dignified man, arrayed in an imposing costume, took the chair. The house was immediately called to order, and business commenced; but it was not very interesting, being merely the passage of certain bills, through the routine of the house. The seats were soon filled, and the minister arose to open what is called the *budget*. This *beggarly* term, which impresses a stranger with the tags, rags, and jags of a beggar's pack, is, however, not unaptly chosen; for, in this region of taxes, there are few objects so mean as not to be included in this *financiering budget*. The minister, in a plain style, and monotonous voice, remarked on the various expenditures of the past, and the taxes necessary to be levied to meet the present, exigences. He acknowledged that the war with France was commenced on very different principles from which it was now to be maintained. He endeavoured to elucidate those principles; but I was so dull I could not comprehend him, which I sincerely regret, as it has long been an object of curiosity, with me, to discover why Great Britain involved herself in this ruinous war; but he was very clear that, however the war began, it was now to be maintained on a principle of self-defence; and he seemed to console himself in the reflection, that, as the nation now contended for her very existence, the people could not require any more substantial reason for the augmentation of taxes. He was heard with patience, but no sooner seated than half a dozen members arose in opposition, and there was some time lost in deciding who should speak; and I thought rather too much disorder in producing order. The second orator spoke with much more animation, but was heard with much less patience. He had prepared a very bitter philippick against the ministry, which, to me, scented very strongly of the midnight oil. He represented the nation as on the verge of ruin; miserable at home, and a laughing-stock abroad: he displayed a novel style of rhetorick: he was generally, although he spoke in a higher key, as monotonous as the minister: he accented and emphasised whole sentences instead of syllables or words: he had copiously enriched his speech with quotations from the English classicks, and, when he came to those passages, he would prepare him-

self by a pause, cast his eyes towards the treasury-bench, (a seat occupied by such of the administration as are members of this house,) and pronounce the quotation in an octave above his common tone, and sometimes repeating it with "sir, I say," "sir, I am bold to say," "sir, I do not hesitate in saying." Af- about two hours exertion, he seemed suddenly to arouse all his energies, and, casting his eyes indignantly towards the treasury-bench, vociferated "Mr. Speaker, I am bold to say 'there is something rotten in the state of Denmark,' and I now crave the attention of honourable members while I point out this defective plank in the vessel of the commonwealth, and drag from their lurking-holes those pestiferous worms who are gnawing the foundations of the constitution;"—but ere he could extract one of this "corporation of politick worms," he was interrupted by a burst of clamour—order! order! order! hear him! hear him! hear him! was the cry. Amidst this hubbub I thought I could distinguish sounds very like coughing and shuffling the feet, but there is something so wretchedly vulgar in such conduct I had rather discredit my own ears than impute it to such a venerable body; indeed there was something so indecorous, and at the same time so ludicrous, in the whole scene, I hesitated whether to laugh or weep. The cry of order! order! was vociferated in accents so similar to the play-house off! off! to a hissed actor, my first impression was that, by the wand of Harlequin, the commons had been changed to Covent-garden theatre, and I seated in the shilling-gallery, and I could scarcely forbear exclaiming, to this legislative orchestra, caira, caira! roast-beef, roast-beef! God save the king!— After a while something like silence (which, however, would be called an uproar in any decent assembly) was produced. The orator attempted to speak again, but part of his speech being struck out, by a decision of order from the chair, so deranged the whole that, after some abortive attempts to splice the rope of his rhetorick, he sat down, apparently exulting in the confusion he had made.

"A slender, dapper member now arose, (the very reverse of the hoary ancient who quieted the tumult in the Æneid,) and suddenly restored good-humour. The sole object of this pert, voluble legislator, seemed to be to say smart things; in which, with some help from those standing English wits, Joe Miller, Quin, and Ben Jonson, and some quotations from "Laugh and

be fat," he was, indeed, very successful. He compared the requisitions of a *certain* popular leader, to obtain a view of certain secret negotiations, and the reply of the cabinet minister, to a story which he said he had read in a *learned* author. "A certain man having something concealed carefully under a cloak, was required to tell what it was, by an inquisitive fellow. 'Sir,' said he 'can you keep a secret?' 'Yes,' replied the inquirer. 'So can I,' retorted the humourist."—This threadbare story, which may be found in the earliest edition of the oldest jest-book in England, actually convulsed the house with laughter! Yes, Frank, the members of the august British house of commons—the conscript fathers of Great-Britain, actually grinned with joy, and shook their sides with laughter like a knot of "younkers on the green!"—Only think, Frank—a merry house of commons, funny wisdom, jocular profundity of thought!—Why, a laughing legislature is to me as incongruous as a skipping, tripping bishop, a comical clergyman, or a buxom, romping penitent. I was ashamed, mortified, disgusted. I felt the dignity of my nature violated. I felt more—I remembered I was of English descent, and I blushed for the land of my ancestors. You know, Frank, that, notwithstanding the irritation of our revolutionary contest, there is an undescribable something clinging to the heart of every Anglo-American which sensibly associates us with the glory of old England. In the days of our fathers, this clime was universally known, through the colonies, under the endearing appellation of the mother country; and when my honoured father went to Bristol, to establish a commercial connection with the house of Tappenden and Hanby, it was said, in the family, he was going *home*. Ah! if British statesmen could feel all our fathers felt, and we are disposed to feel, in uttering this domestick, affectionate, sacred word, they might attach the profits of our commerce in a measure not to be attained by all the despotick intricacies of their maritime code. *I* felt the full force of the word—I was in my father's house—I was at *home:* but when amidst the fathers of the nation, convened in solemn assembly to deliberate on mighty subjects, which involved not only their own existence, as a state, but the welfare and peace of the world, I beheld them listening to the bald jokes of a mountebank, and grinning like clowns at his ribaldry—by the bones of my English ancestors, I could have gone backwards, like the children of Noah, and cast a

garment over my parents' nakedness.—I have visited the house several times since, but found it changed

"From gay to grave, from lively to severe."—

The house was very thin, scarcely a business quorum, although I thought the subjects in debate very momentous. When the question, however, was about to be taken, absent members seemed to have notice—came thronging in, and voted as if they had been prepared by deliberate investigation. Now, there is more propriety in this than your Yankey imagination would at first conceive. As these evanescent members are all pledged to their party, and have actually had their minds made up for them, you must be sensible it would be of no use for any one of them to hear arguments in favour of his own decided prepossession, and arguments on the other side might tend to raise doubts of the rectitude and wisdom of his leaders, and to entertain such doubts would be an unpardonable weakness in a true-bred politician. They have, I am told, a practice for members on opposite sides to pair off, to save themselves from the tedium of a debate. Now, this is equally rational; for if a pair of intellectual balances could be provided, the talents of these pairs would so nicely equiponderate that the wisdom of either party in the house would be diminished in accurate proportion. Indeed, it is to be lamented that this mode of pairing off, which is at present confined to the mute, could not be extended to the speaking members; for although the fewer the members the less disquiet may be expected in a noisy and quarrelsome family, yet, if the promoters of discord, the brutal husband and scolding wife, would sometimes *pair off*, it might wonderfully conduce to the quiet of the mansion.

"But, to be serious; amidst all the bustle and puerility of the British house of commons, I have heard some gentlemen, who, if you, who have been modelled from the ancient schools, would not acknowledge to be orators, yet you would allow them to be sensible men, speaking pertinently upon subjects which they seemed intimately to comprehend, and in language which might pass from their lips to the press, and, without correction, be read and admired as specimens of fine, if not energetick speaking."

There is a degree of smartness and some humour in this writer, that would induce us to think he might do better. The fault of his work is, that it gives nothing new, nothing but what

a man, with some knowledge of English history, and the habit of reading English newspapers and magazines, might write in this country. The account of the English bookseller and the remarks on the House of Lords are really too stale even for a magazine.

RETROSPECTIVE REVIEW.

ARTICLE 18.

דוק לשון עבריח

Dickdook Leshon Gnebreet. A grammar of the Hebrew language, being an essay to bring the Hebrew grammar into English, to facilitate the instruction of all those who are desirous of acquiring a clear idea of this primitive tongue by their own studies, in order to their more distinct acquaintance with the sacred oracles of the old testament according to the original, and published more especially for the use of the students of Harvard College, at Cambridge, in New-England. Composed and accurately corrected by Judah Monis, M. A. Boston, (N. E.) printed by Jonas Green, and are to be sold by the author at his house in Cambridge, 1735.

A Hebrew grammar published in this country at so early a date, we could hardly have expected. When we consider the infant state of the settlement and the difficulties of the undertaking, we must look upon the exertions made on this occasion as an honourable instance of zeal for the promotion of learning. The publication of the work, as appears from the preface, was a long time delayed by want of types, for which it became necessary to send to Europe. Another difficulty must have been experienced in procuring a printer capable of executing such a work.

In a note to the review of Pietas et Gratulatio, the author of this work is stated to have been a native of Algiers. Though this was probably the place of his birth, we have reason to think that he was brought up in Italy, for it is certain that his pronunciation agrees with the Italian rather than with the Algerine. When we speak of his pronunciation, we mean, as it may be gathered from his grammar. For instance, if we do not mistake his orthography, he pronounced Cames and Patach

as we do our *a* in *all*, a sound unknown to the Algerines, though very common in Tuscany. Again, he never pronounced ח; and represented the raphated Tau by T, perfectly according with the Italian custom. But the Algerines pronounce ח as we do our H, and raphated Tau, as we do *th* in *thing*. Add to this, the common tradition is that he was an Italian, and he is so called in Whitney's history of the county of Worcester. In his Hebrew MSS. which are still preserved in the College Museum, he calls himself Hasfardi, that is of the Spanish tribe, one of the two grand divisions of the European Jews.

Before coming to this country we know nothing of him, but after his arrival at Boston he seems to have been soon invited to fill the office of Hebrew instructer in the University, where he was settled on the 27th of March, 1722. Before he could be admitted into the University, it was rendered necessary by the statutes that he should change his religion, which he professes to have done with perfect disinterestedness, though he continued to the time of his death to observe the seventh day as the sabbath. From the address delivered upon that occasion in the dining hall by the Rev. Mr. Colman of Boston, it may be suspected that doubts were entertained of the sincerity of his declaration. The expressions, "Is your heart right with God?" "We can't be content with good professions, &c." shew no very strong confidence in his integrity. However it is certain he always retained an unblemished character, and was well contented with his situation. He married in Cambridge, and when death deprived him at a very advanced age of the society of his wife, he resigned his office and retired to Northborough, where he resided with the relations of his wife. He died at the age of 81 years, 40 of which he had spent in his office.

We learn from his works and the report of his contemporaries, that he was well read in the Hebrew and spoke it with fluency. This was here a very rare acquirement, and rendered his services highly desirable. The estimation in which he was held may be gathered from the preface of Mr. Colman. He was also esteemed by the venerable Increase Mather, who was still alive, though unable to attend his inauguration.

His works are, three discourses "delivered at his baptism," one entitled "the truth," another "the whole truth," and the third "nothing but the truth;" the grammar under review, and some unpublished works of little value, in Rabbinical He-

brew. In the first of these works, he shews his fondness for the Cabbala, from which he draws his principal arguments.

The conclusion of the preface to his grammar is a curious specimen of his style.

"Since, through the good hand of God upon me, he has not only taken Moses's vail from me, but even has placed me in his service, *i. e.* to teach and promote the knowledge of the Hebrew tongue, at Harvard College, in New-England, especially for the advantage of those that will dedicate themselves to the service of the sanctuary; and considering, that through the great and manifold faults and errors (at least, of the press) that are found in all the Hebrew grammars extant, besides the shortness of them, my expected work could not be attained without farther reformation. But for want of Hebrew types in these remote parts of the world, it could not be accomplished till now. The whole of this essay (such as it is) I offer to your candid acceptance, hoping you will overlook the defects in the English phrase, and any other lesser errors; and if you reap any benefit by it, give the glory to God, and pray for the prosperity of Harvard College, and by so doing you'll oblige,

Yours, &c.

JUDAH MONIS."

His authorities are given in the end of the preface, thus "R. D. K. R. Akivolty and R. Templo," of whom it may not be amiss to give a brief account. The Miclol of David Kimchi, a celebrated Jew of Provence, was written at the beginning of the thirteenth century, and is a very full and perfect grammar on Masoretick principles. Solomon Templo, a Portugueze Rabbin was contemporary with Monis, and wrote his grammar in the Portugueze language, Rabbi Samuel Archevolti was a very respectable scholar. He died at an advanced age in 1611. His work which was of much assistance to Monis, is a well written grammar entitled, הרגד הבשם Harugad habboshem. A work compiled from such authorities cannot but be useful.

A principal object with Monis appears to have been to introduce the Tuscan pronunciation. To this end he has taken some pains to represent the sounds according to the English orthography, and although it might have been performed in a neater manner, with a proper attention he will be always understood. He seems to prefer our most anomalous combinations, provided they contain a multitude of letters, and hence he uses

many silent letters, a great imperfection in his scheme. The English orthography of foreign words is often uncertain, and very improper to represent their sounds. The only feasible method yet attempted is to fix certain unchangeable powers to each representative Monis writes *Zauine*, *Vaugh*, *Caugh*, *Taugh*, which are more properly represented in the usual manner, even when intended to be pronounced by Englishmen, thus, *Zain*, *Vau*, *Caf*, *Tau*. He is very fond of double consonants and spells למ״ד *Laummedd*, and והודינו Vau-o-dee-gna-noo, more commonly, and we think correctly represented by *Lamed* and *Va hodihenu*.

He is very full upon the letters, which, as is commonly the case among the Masorites, occupy a great part of his book, and every word used as an example has its reference in the margin. In explaining the serviles he is uncommonly particular and descends into all their minutiae, accompanying them with their appropriate rabbinical names. This scrupulous exactness, while it evinces his knowledge of the subject, serves also to shew the labour necessary to acquire a tolerable knowof the points. He has a paradigm for every little difference of pointing, which renders this very useful as a book of reference to those who make use of the points. The first table contains twenty-six verbs, all different from each other. These are varied through the participles and infinitive. Every conjugation is treated of very minutely before the paradigm is given. His method of comparing the changeable with the perfect verbs is much superiour to any commonly used at that time.

Another circumstance which we think of some consequence, is this. It has been customary to take the irregularity for the rule, Monis on the contrary prefers the uncontracted form ; thus he prefers סוכך to סך, mentioning the last in his observations upon the changeable or contracted forms.

He has one fault in common with most of the grammarians of that day, a neglect of the idiom and construction of the language, which is now justly considered the most important part of grammar. However upon the whole we do not hesitate to say, that his work is the best of the kind that we have seen ever published in this country, and by its fulness serves extremely well as a book of reference.

INTELLIGENCE.

From the New York Herald.

Address, of Samuel Bard, M. D. delivered before the Dutchess Medical Society, on the 14th day of November, 1809.

GENTLEMEN,

In complying with your request of last spring, I believe I cannot do better than recall your attention to the subject on which we were then employed; the importance of the medical character, and the culture necessary to form an accomplished physician. Our governments, and I hope our people in general begin to be sensible, that knowledge and virtue, as they are the foundations of every thing that is excellent in human nature, ought likewise to be the foundation of a medical education, and that the man to whom they commit the care of their own lives, as well as the lives of their wives and children, and dearest connexions should possess at least as many advantages of education, as the lawyer to whom they commit the care of their estates, or the mechanick whom they employ to mend their watches. On this subject all are agreed in speculation, yet so little attention is paid to it in practice, that one would imagine most people think a physician is formed by inspiration, and that (according to the dangerous and absurd tenet of those who assert, that the greatest sinner will make the greatest saint) they believe the most ignorant and uninformed man will make the best Doctor. But alas! it is too true, that in general we are neither wise nor good by nature, and that "to train up a" man "in the way he should go" is at least as necessary in medicine, as it is in religion or morals.

This being confessed let us inquire, what is the proper education of a physician and surgeon: in attempting which, however, I shall confine myself to a few general observations, and leave the detail of particulars to the professors of our colleges.

From the intricate and delicate structure of the human frame, from the variety of accidents to which it is exposed, from the sudden attack of many diseases, from the variety of their symptoms, and the complicated nature of their causes, as well as the different effects of the same cause upon different constitutions, a physician is often called on to exercise the most acute judgement upon the shortest notice; suddenly to

form conclusions of the greatest moment, in cases where life with all its blessings, or its greatest miseries may hang upon the decision of a moment. Good sense, an improved understanding, and a happy talent of quick and accurate discrimination, are, therefore, the first requisites in the character of a physician; and of consequence the boy who is intended for this profession, should be early subjected to all the discipline of a regular education; as soon as he can read and write his own language he should be sent to a good grammar school, and thence he should pass through all the classes of college, where by the time he is eighteen or twenty years of age, he may not only acquire the rudiments, but with tolerable application make considerable progess in classical, mathamatical, and philosophical learning. Experience has proved this, if not the best, the most certain mode, and the only one which is in the power of most people to improve the understanding, to enlarge the powers of the mind, and to acquire steady habits of application and industry; by which such talents as a man possesses from nature will be carried to the greatest degree of perfection, and without which it is in vain to hope for excellence in any profession. To an improved understanding, and to habits of application and diligence, the young man who aspires to the character of an accomplished physician, must add strict morals, abstemious temperance, and a humane and benevolent temper; to all which no professsion makes more frequent appeals than that of medicine.

With such acquirements he is qualified to enter upon the particular study of his profession; which is undoubtedly best begun by the study of anatomy, chemistry, botany, and other preliminary branches, at a publick school; where only they can be taught. The knowledge of diseases and their cures, is best acquired at a publick hospital, under the guidance of the physicians and surgeons appointed not only to relieve the distresses of the poor, but to make their private misfortunes a publick benefit, by pointing out to the pupils, the characteristick symptoms of their diseases, their causes, consequences, and, methods of cure. There is no doubt but that this is the best mode of studying physick and surgery; but it will be some time, probably many years, before the greater number of our medical students will pursue this course; and there will always be many who from pecuniary considerations will wish to avoid the necessary expense attending it, and who will aim at a professional charac-

ter, by the shorter and less expensive mode of private tuition, under a practising physician. To such it should be recommended to attend upon the publick schools for at least one course of lectures, and upon the hospital for one year, by which they will acquire some idea of the extent of their profession, and at least learn their own deficiencies. Indeed it is to be wished that ere long our government may render such attendance at least for one year, necessary to the obtaining a license to practice any branch of medicine; and at the same time amend our present law, so as to prevent any person coming from the neighbouring states, and entering on the practice of medicine among us, with less acquirements and under testimonials less to be depended on, than those we expect from our own pupils.

From this slight sketch, we discover the wisdom of our legislature in the patronage they have lately afforded to medical education; and the incalculable advantages which the publick derives from the unexampled liberality of the professors of both our medical schools, in granting to the county societies, the great privilege to send one pupil to each school every year, to receive the benefit of their instruction, free of expense; a regulation founded in the wisest policy, the truest patriotism, and the best judged beneficence; but evidently arising from the emulation and rivalship, which have been excited between the two schools: from which we have already begun to experience the most happy effects, and by which the general character of our medical men will very soon be greatly improved. But these singular advantages in a great measure depend upon the liberal and impartial view which the legislature may take of this subject, and must be materially lessened if not wholly lost, if through a blind partiality to one school, or an inexcusable neglect of the other, this generous competition is suffered to subside.

Convinced as I am of the great and general importance of correct medical instruction, and anxious that our schools should be fostered by necessary patronage, I cannot but regret the the failure of the proposal made last year in our legislature, for the purchase of doctor Hosack's botanick garden. It would be too tedious at present to point out how much medicine may be benefited; how greatly the arts may be enriched, and how many of the comforts, the pleasures, and even the necessaries of life may be improved by such an institution. As an appen-

dage to a medical school it has become indispensable; and if we suffer this garden of Doctor Hosack's to sink, as sink it must if left in the hands of an individual; we give a decided advantage to every medical school in the United States, as well as in almost every other country over our own. In point of expense it makes very little difference to a young man who must go from home for his education, whether he goes to Boston, Philadelphia or New-York. He will always go, where for the least expense he can obtain the greatest advantages. It becomes therefore decidedly the interest of the State to render our own seminaries as perfect as possible. I hope therefore that this institution, as well as both our medical schools may continue to receive a decided patronage from our government; and that there never will be wanting in our legislature enlightened individuals, who will reiterate their application on the subject until they shall convince the less informed. Much gentlemen will be in your power; a physician is or ought to be the friend of his patients; and if you would exert that influence which so intimate a connection affords you; in a government like ours, you cannot fail of success in every laudable measure. I venture likewise to recommend it to you in your corporate capacity, and that you will instruct your delegate to use his influence with the members of the State Society and the University to accomplish it.

One of the strongest arguments in favour of our medical schools, and one which must recommend them irresistibly to the patronage of an enlightened legislature, is, that they afford the only means of training young men for the publick service in case of war. Every dictate of humanity, and every principle of policy, demand, that due attention shall be paid in time of peace, to educating medical men for the army and navy; that in case of war those unhappy scenes, and that aggravated misery, may not be renewed, which we have once experienced; when our sick and wounded soldiers and seamen were in a great measure left to their fate, or what was perhaps worse, put into the hands of ignorant and unexperienced men. It is a painful recollection, but too true, that at the commencement of our revolutionary war, medical and surgical talents were among the greatest wants of our armies, and one from which they suffered more than from the muskets and bayonets of their enemies. Although therefore we may have reason to hope that the miseries of war may for a long time be kept from our hap-

py shores; yet the wisdom of being always prepared for it is acknowledged by all. But the only way to be prepared for a supply of good field surgeons and a well appointed hospital, is to encourage and always keep up, a well regulated system of medical education in the country.

Before I conclude, I beg you will permit me to point out the great and decided interest which the more distant and thinly inhabited counties of the State, have in applying their weight and influence to obtain from the legislature the equal patronage solicited for our medical schools. The situation of these counties as it respects population and wealth, will for a long time, in a great measure, preclude the settlement of Physicians and Surgeons of education and talents among them; unless they can educate young men of merit from among themselves to those professions. Strangers will naturally seek a settlement where with less fatigue, they can hope for greater emoluments; but local attachments, family affection and interest all conspire to prompt the sons to settle in the neighbourhood of their parents. It becomes therefore to these counties a matter of the greatest moment to facilitate the means by which at the least expense, they can obtain from their medical students the best opportunities of instruction. It is a fact that in many parts of the new counties, respectable medical aid is not to be procured within 20, 30, or 40 miles, and it is equally true that this want of medical assistance is one great obstacle to the settlement of men of fortune with their families in those counties. The distressing sight of a child languishing on the bed of sickness—of a beloved wife in an hour of extreme distress, or of a husband writhing under the torture of a fractured bone; whilst at the same time it is not possible to afford them the comfort and relief of a physician or surgeon in whom we can place any confidence, is sufficient to deter any considerate man; and as long as these circumstances continue, will prevent many a wealthy settler, who would willingly brave all the other inconveniences and privations of a new country. Can there then be a doubt, but that if the more respectable inhabitants, and proprietors of these counties, as well as the members of the legislature, give this subject the attention it deserves, but, that they will join in promoting the most certain, the only certain means of removing so great an evil. It is singular that the plan here proposed of encouraging our medical schools, should have received during the last session of our legislature its most decided and effectual

opposition from some members from the new counties which will undeniably be most benefited by it. It surely can have happened only from the plan having been brought in a partial manner before them; and from their not having given it all the attention it desired. To have it in their power to educate two young men annually from each county in the best manner, and at little or no expense, must surely be a very desirable object to them; and the means by which it can be accomplished can hardly fail to meet their approbation and support.*

The wisdom of the legislature, and the liberality of our medical Professors have suggested the idea, and I hope already laid the foundation of this scheme; which, if ever matured, I will venture to predict will give to the State of New-York one of the best medical establishments in the world. By the emulation which will be excited and competition which equal patronage will keep up between the two schools, a constant supply of able and learned teachers will be ensured, and the exertion of all their talents and powers will be called forth. By the purchase of the Botanick Garden, a national ornament and most useful establishment, already brought to a great degree of perfection will be preserved: by which our medicine, our agriculture and our arts, the elegancies, and the conveniencies of life will necessarily be improved, and by the free scholarships derived from the benevolent liberality of the medical professors, the talents of many an ingenious youth will be cultivated; which otherwise will probably be buried in obscurity. Even the most distant parts of the State will soon be filled with well educated medical men; always ready in case of war to supply our armies and navies, by which the lives of our sick and wounded soldiers will be preserved; and their ranks kept filled with veterans instead of new recruits.

A plan which promises such advantages to the community, must surely merit the serious and impartial consideration of every member of our government, and if it meets their unbiassed attention can hardly fail to command their cordial approbation and liberal support.

* In those counties where there are no medical societies, the judges of the court should have the power to recommend students to the Colleges.

From the Port Folio.

DR. HOSACK'S BOTANICK GARDEN.

THIS establishment is distant three and a half miles from the city of New-York, and consists of about twenty acres of land. The ground was purchased by Dr. Hosack in 1801, with the patriotick view of supplying to his native city, what had long been a desideratum in a course of medical education, a botanick garden. At the time of the purchase, the land was exceedingly rough and broken; but by its present possessor it has been brought to a state of the highest cultivation and embellishment. Verbal description, in general, conveys but an imperfect idea of the objects intended to be described, but more particularly so when those are connected with scenes in what may be termed the *rural department of Nature*. To the eye alone

"The pomp of groves and garniture of fields"

must be presented. In our description, therefore, of this delightful spot, we shall confine ourselves solely to those arrangements in it, which have utility for their object.

This establishment is enclosed by a well-constructed stone wall, and within this enclosure is a belt of forest trees and shrubs with which the whole is surrounded. The interiour is divided into various compartments well calculated to instruct the student in the science of botany by exhibiting to his view not only the plants which are used in medicine, but those which are cultivated by the agriculturalist, and which are employed in the arts and in manufactures.

A nursery is also now forming by which our tables may be furnished with the choicest fruits of the earth, and a department is devoted to experiments upon the culture of such plants as may be advantageously introduced into this country but which are now annually imported from abroad. Elegant and extensive conservatories and hothouses have been erected, which experience has already shown are well constructed for the cultivation of plants from every quarter of the globe. Here already may be seen an assemblage of Nature's choicest productions from every climate and from every country. The language of a celebrated poet may with justice be here applied:

One cultivated spot there was that spread
Its flowery bosom to the noonday beam,
Where many a rosebud rears its blushing head,
And herbs for food with future plenty teem.

Too much praise cannot be bestowed upon the publick spirited founder of this institution. With a patriotism which many feign but few can feel, he engaged in an undertaking of high importance to his country and his profession, and has brought it to a state of perfection which may cause it to vie with institutions of a similar nature in the old world, and which the wealth of princes and the labour of ages have been employed in rearing. For ourselves, we consider the cause of science as the cause of our country; we are therefore happy to learn that its present proprietor, with the view of perpetuating the benefits of this establishment to his profession has made an offer of it to the State of New-York upon liberal terms. From the many liberal endowments which that opulent and enlightened State has already made for the improvement of their schools, colleges, and other publick seminaries of learning, they will, doubtless, gladly avail themselves of an opportunity of adding this to their former benefactions for the promotion of science. Under the direction of those to whom the interests of learning are intrusted it cannot fail to exalt still more the reputation of that State for its wise and magnanimous policy, and add celebrity to our national character.

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In stating to the public a *Prospectus* of this undertaking, it is entirely unnecessary to enlarge upon the utility of classical learning. To the merit of the great fathers of Roman literature every civilized nation has borne ample testimony; and time has pronounced a sentence in their favour, against which eccentrick and ingenious men may raise perhaps some plausible objections; but which, as it is founded, not upon partial or temporary views, but upon the deliberate opinion of mankind' they can never alter.

The utility, and even the necessity, of an undertaking like the present, in the United States, will as little be disputed. It is a fact, notorious to all who have any acquaintance with our semi-

naries for academick education, that the progress of classical literature is materially obstructed by the almost total want of good editions of the ancient writers. A few indeed of the classicks, most commonly read in schools, have been published in various parts of the union, in such forms as to have answered the purposes for which they were intended. But something more than these is now wanted. Our young men aspire to be something beyond schoolboys, and are ambitious to extend their incursions into the regions of ancient science. This laudable emulation is not a little repressed and cramped by the difficulty of procuring good editions of the classicks. If a scholar wishes to possess a copy of Cicero, or Livy, or Tacitus, or Quintilian, he may possibly find one at a high price, and thinks himself fortunate; but should a class at a university be desirous of making themselves acquainted with a classick of the higher order, they will probably find it impossible to procure a sufficient number in the United States. The consequences to literature are obvious, the ardent curiosity of youth receives a check, and that knowledge, which, if imparted at the favourable moment, might have been eagerly accepted, will probably never be acquired.

From these considerations, the Publishers have been led to suppose, that the time has arrived, when an undertaking like the present, large and expensive as it must necessarily be, cannot fail of the support and approbation of all who are anxious for the literary improvement of our rising country; and particularly of the various institutions for the promotion of learning, in the United States.

In stating, generally, the principles upon which this publication will be conducted, the Editors wish to be understood as pledging themselves no farther, than to give a *correct text* from the *most approved* edition. To subjoin to each classick a large body of notes, would render the work much too large and expensive. Happily this is no longer necessary. The immense mass of commentaries attached to the *Variorum* editions, how useful and even indispensable soever they may have been, to dissipate, the darkness which clouded the first revival of classical learning, are no longer held in great estimation, and are yet much oftener praised than read. The fact is, that the information they contain may now be found in other quarters, in a form infinitely more correct and elegant; condensed and purified, as well as freed from the

uncertainties inseparable from the first view of a subject. A scholar possessed of the excellent Lexicon of Ainsworth, the "Roman Antiquities" of Kennet or Adam, with the copious Classical Dictionary of Lempriere, and a few other works, easily procured, of the same class, will find little reason to regret the want of the Dutch editions.

To this general rule, exceptions will be made, wherever an edition can be found of distinguished merit, containing a small number only of highly valuable notes, and these conducing chiefly to the establishment of a correct text. As examples may be mentioned, Ernesti's Cicero and Gesner's Horace. The Editors will always be happy to depart from their general principle in favour of such excellent editions. Where such cannot be found, it may sometimes be necessary to *select* from the most valuable, a few notes of the description above stated. The Publishers think it proper to reserve to themselves this liberty. It will however be rarely exercised; and as these selections, whenever made, will be drawn only from editions of the most established reputation, they cannot fail to add to the value of the work.

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* For an account of this invaluable edition, see Dibdin's Classicks, third edition, Vol. I. p. 261, 262.

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Sunt bona, sunt quaedam mediocria, sunt mala plura. *Mart.*

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WORKS PROPOSED AND IN PRESS.

T. B. Wait and Co. Boston, have in press, The American New Dispensatory. Containing, I. General Principles of Pharmaceutick Chemistry. Chemical Analysis of the articles of Materia Medica. II. Materia Medica, including several new and valuable articles, the production of the United States. III. Preparations and Compositions. The whole compiled from the most approved modern authors, both European and American. To which is added, an Appendix, containing, A definition of the nature and properties of the Gases; by a Fellow of the Massachusetts Medical Society. Medical Electricity and Galvanism. On Medical Prescriptions. An abridgement of Dr. Currie's Reports on the use of Water. Method of cultivating American Opium. By James Thacher, A.A. & M. M.S.S.

W. Wells, and T. B. Wait and Co. Boston, propose to publish, An Attempt towards an Improved Version, or Metrical Arrangement, and an Eplanation of the Twelve Minor Prophets. By William Newcome, D.D. Primate of Ireland, now enlarged and improved, with Notes, and a Comparison of the chief various renderings of Dr. Horsley on Hosea, and Dr. Blaney on Zachariah.

S. Etheredge, Charlestown, has in press, Newcome's Observations on the conduct of our Lord as a Divine Instructer, and on the Excellence of his Moral Character. 1 vol. 8vo. 550 pages.

William Hilliard, Cambridge, proposes to publish, in 2 vols. 8vo. A Course of Lectures on Rhetorick, delivered to the two senior classes in Harvard College. By John Q. Adams, Esq. late Professor of Rhetorick and Oratory in that Seminary.

THE

MONTHLY ANTHOLOGY,

FOR

FEBRUARY, 1810.

FOR THE ANTHOLOGY.

JOURNAL OF A TOUR FROM CADIZ TO SEVILLE.

BY A BOSTONIAN.

(Concluded from page 11.)

On the opposite bank of the river stands the town of Triana. It is connected with Seville by a bridge of boats (a most shabby one it is) and may in fact be called part of the city. It is here that in 1481, under the reign of Ferdinand and Isabella, the dreadful tribunal of the Inquisition reared its horrid head. This was the first establishment of it in Spain. This institution, the disgrace of human nature, whose very name, like a pestilence, spread terrour and dismay around, has now, happily for humanity, lost many of its horrours. As the nation becomes less bigotted, it must sink into insignificance. The period, I conceive, is fast approaching, which will behold the downfal of superstition and priestcraft.

No person is allowed to penetrate further than the chapel or hall of the Inquisition, and even so far admittance cannot be gained without difficulty. From an exterior view of the edifice a stranger would never conjecture the purpose to which it was appropriated. The architecture is airy and even elegant. Like its prototype, the devil, its face is decked in smiles, while within "all is false and hollow." Its deceitful front is but a mask to conceal the rottenness that lurks behind. In the hollow caverns and noisome dungeons of this infernal tribunal thousands have expired in torments, or languished in misery. Its walls have echoed, for three centuries, with groans and torture and agony.

Along the bank of the river immediately opposite to the Inquisition is the Grand *Alameda*, the mall, or great publick walk of Seville. A very agreeable subject of meditation is offered by the object in front. At the head of the walk are two magnificent Corinthian pillars of marble, the shafts of which are hewn from a solid block. They were brought from the ancient city of Italica, about two leagues from Seville. There are also several other publick walks here, many of which are very pleasant, but none of them seem to be much frequented. In the great square, on one side of the cathedral, stands the Archiepiscopal palace, a structure of much elegance. It is memorable in Gil Blas, as the scene where Scipio performed his theatrical feat, and decamped with the robes and regalia of the king of Leon.

The Archbishop of Seville, who is nephew of Charles IV. and brother-in-law to the Prince of Peace, is also Archbishop of Toledo, and primate of Spain. His revenue from the Archbishoprick of Toledo alone, is one hundred thousand pounds sterling per annum. He arrived while I remained at Seville, from Madrid, where he had been as one of the members of the Supreme Junta, and from whence he had been compelled to fly by the entrance of the French. He was received by the populace with great acclamations. They unharnessed his horses, and drew his coach through the streets themselves. Some, as he was descending, kissed the hem of his garment, and others threw themselves on their knees before the gates of the palace to beg his benediction.

The president of the Junta, the celebrated Count Florida Blanca, accompanied him in the coach. The old Count, who was upwards of eighty years of age, survived his arrival only a few days. I saw him as he got out of the carriage. He could with difficulty totter along. Florida Blanca was prime minister to Charles III. On the accession of his son, the miserable and imbecile Charles IV. he was removed to give place to the worthless minion of the abandoned queen, the infamous Godoy. Since that period he has lived in retirement on his estates, until at the commencement of the late revolution the eyes of the nation were turned toward him. At the call of the people he came reluctantly forth, and by their unanimous voice was placed at the head of the supreme council. The late disasters hastened his end. Distressed at the melancholy situation of his country, worn out with age, affliction and

fatigue, and unable to avert the calamities which he saw impending, he sunk under the accumulated burden. By his death Spain has lost her most distinguished statesman and firmest support. Since she has lost him, her councils have become distracted with divisions. Distrust, party spirit and jealousy have crept in, and are preparing the way for the armies of her invaders. He lived however long enough to see his rival and enemy, the man whose elevation has brought ruin on his country, and destruction on the head of his infatuated master, receive the just punishment of his crimes.

Opposite the cathedral, on the other side of the square, stands the *Consulado* or Exchange, a beautiful building. It is a quadrangle of two hundred feet, with a spacious corridor or gallery, adorned with Ionick columns, and supported by a corresponding number of pillars of the Dorick order. Below is a room for the chamber of commerce, and above, to which you ascend by a superb staircase of marble, is a magnificent hall, where are kept the archives of America and the Indies. This apartment is truly splendid. Here are deposited all the papers relative to every expedition that has ever sailed to the new world since its first discovery. All the letters and documents of Columbus, of Cortez, of Pizzarro and the other famous adventurers are arranged according to their respective dates, and may easily be inspected by the curious traveller.

If I were not afraid of wearying your patience, or rather if I was not quite so lazy myself, I could give you a particular account of all the other publick edifices and institutions of Seville which I visited: The torre del Oro, the plaza de los Toros, the mint, the private collections of paintings and statuary, &c. &c. But this relation I trust you will readily dispense with. The process of coinage in the mint is exceeding slow, and the machinery comparatively speaking very imperfect. They have not yet adopted the steam engines, which are used in the English mint, and which saves so much time and expense. The whole labour is performed by mules. The machinery appears to have undergone little or no alteration for these two or three centuries. While I was there, they were coining the new dollars of Ferdinand 7th, from the silver sent them by the English government. By my watch twenty one were struck off in a minute.

The cannon foundery is another very conspicuous object, and is also a very fine building. At the present time and for

some years past, it has not been conducted with its former vigour. Like every thing else in Spain, it has degenerated from want of attention, and suffered the paralizing effects of a corrupt and feeble administration. The brazen cannon which are cast in this foundery are the finest in the world. We saw some exceeding curious old pieces. A very elegant one I particularly noticed, which was cast in the reign of the emperour Charles 5th, and ornamented with the Austrian eagle.

The Marine College is a very noble edifice, and worthy of so excellent an institution. The youth educated here are instructed in every thing relative to naval tacticks. They usually continue until 15 or 16 years of age, when they enter the navy. Some of the drawings which I saw do them infinite credit. There is also an academy of painting and sculpture.

One of the most superb structures in the city is the building appropriated to the manufacture of snuff. This forms one of the chief ornaments of Seville. It consists of four regular fronts, inclosing eight and twenty quadrangles. It is six hundred feet in length: four hundred and eighty in breadth, and sixty in height. The architecture is very elegant. A stranger would suppose it to be a regal palace. It is very entertaining and curious to go through the various apartments of this vast manufactory, and to observe the different operations. In some they are occupied in unbinding bundles of tobacco; in others they are employed in separating the leaves from the stalks. Some are busied in dying. Some in preparing the tobacco to be pressed, and some in pressing. In one apartment alone, and in one particular kind of snuff, they have on hand to the amount of fifteen millions of dollars. The room nevertheless does not appear to be half filled. The manufacture of cigars occupies a vast number of hands. There were in former years three thousand men employed in this immense fabrick, and a proportionate number of mules. From mismanagement, and the same causes which have operated on every other branch of trade and manufacture in the kingdom, the number is greatly lessened, though it is still very great. This trade is monopolized by the king.

The last building which I shall mention is the Royal *Alcazar*, the ancient palace of the Moorish kings. It is by no means handsome, but very singular. The gardens belonging to the palace are very extensive. On entering, we seemed transported to another region. The eye is delighted in every

direction by a profusion of orange and lemon trees, figs, prunes, almonds, vines, citrons, pomegranates, and all the other fruits of this beautiful climate. Oleanders, geraniums, myrtles, and innumerable odoriferous plants and shrubs are seen forming the borders of the walks, and interspersed among the divisions of the garden. The taste in which the grounds are laid out is extremely singular, and in some respects very grotesque. The shrubs in many places are cut into the most fantastick shapes. In some they are formed into letters, words and sentences; in others into monstrous animals. The lofty trees which stand at the extremity of the principal avenues are cut into the human figure, and have the appearance of enormous giants. Huge turbanned heads, carved in wood, and painted with black whiskers and great goggle eyes, give them a most tremendous aspect. In their long branching arms they brandish spears of vast dimensions, with which they seem ready to *spit* every one who is rash enough to approach them. It is impossible that the renowned Gog and Magog in ancient times (at least if they bear any resemblance to their likenesses in Guildhall) could have had a more warlike countenance than these gentlemen. We found them nevertheless quite peaceable and civil. Around the garden is a labyrinth, which if you once enter you must proceed on perforce until you come out at the other extremity of the grounds. When we had once got intangled, it took us half an hour to get out again. The *Alcazar* is now occupied by the Junta.

There are in the hall of the palace several mutilated statues, which have been taken up from the ancient city of Italica. Some of them must have been admirable pieces of sculpture. The spot where the city stood, as I just now mentioned, is two leagues from Seville. If we may judge by the extent of its ruins, it was once a place of considerable importance. There are now but few vestiges left above the surface of the soil. An amphitheatre still remains, which is a most curious monument of antiquity. It is of an oval figure, and its dimensions are two hundred and ninety one feet by two hundred and four. Italica was in the early ages of christianity a bishop's see. It also gave birth to three of the Roman emperors: to Trajan, Adrian and Theodosius.

The circumference of Seville is about five miles and a half. It is surrounded by an ancient wall which bears the marks of Moorish origin. The wall in the present state of fortifica-

tion affords but a feeble defence to the city. A few cannon would easily knock it to pieces. It has one hundred and seventy six towers, and sixteen gates. Over one of the gates is this inscription:

Condidit Alcides, renovavit Julius urbem,
Restituit Christo Fernandus Tertius Heros.

This over another gate is thus rendered into Spanish:

Hercules me edificò,
Julio Cesar me cercò
De muros y torres altas,
Y el Rey Santo me ganò
Con Garci Perez de Vargas.

Inscription on the tomb of the son of Christoval Colon, at Seville, mentioned in page 10.

Aqui yace el Muy Magnifico Senor Don Hernando Colon, el qual aplicò y gastò toda su vida y hacienda en aumento de las letras, y juntar y perpetuar en esta ciudad todos sus libros de todas las ciencias que en su tiempo hallò, y en reducirlo a quatro libros, falleciò en esta ciudad a 12 de Julio de 1539, de edad 50 anos, 9 meses y 14 dias, fuè hijo del valeroso y memorable Don Christoval Colon primero almirante que descubriò las Yndias y nuevo mundo en vida de los catolicos Reyes Don Fernando y Dona Ysabel de gloriosa memoria a 11 de Octubre de 1492, con tres galeras y 90 personas y partiò del puerto de Palos a descubrirlas a 3 de Agosto antes y volviò a Castilla con victoria a 7 de Mayo del ano siguiente y tornò despues otras dos veces a poblar lo que descubriò, falleciò en Valladolid a 2 de Agosto de 1509 anos.

Rogad a Dios por ellos.

A Castilla y a Leon, Nuevo mundo dio Colon.

Aspice quid prodest totum sudasse per orbem,
Atque orbem patris te peragrasse novum;
Quid placidi beatis ripam finxisse decoram,
Divitiis genium posthabuisse meum,
Ut tibi Castalli reserarem numine pontis,
Offerremque simul quas Tholomeus opes;
Si tenui saltem transcurrens murmure saxum
Nec patri salve nec mihi deus dicis ave.

WEBSTER'S GRAMMAR, DICTIONARY, &c. &c.

In my former number, I submitted some remarks on Mr. Webster's *manner* of introducing his "Discoveries," and concluded with a promise to investigate the *matter* of the discoveries themselves. On this head I might with propriety be si-

lent; as the Reviewers, who are abundantly more able, have already accomplished that task. Silent indeed I well might be on another account; for in the great acquirements of which Mr. W. can boast, I am deficient in the proportion, as a pigmy child of Lilliput is smaller than the towering Polyphemus; and should I pretend to oppose my powers to his, the attempt will, perhaps, be as destructive to me as was that of the aspiring frog in the fable. But, in truth, an incurable *cacoethes scribendi* has so grievously afflicted me on this occasion, that it will be a wonder if I do not, to use the precision of Mr. Webster, fill "ten or fifteen pages." The great grammarians and refiners of language, who flourished among the Saxons, the Goths, the Celts, the Tuetones and the Mohawks, from whom Mr. W. extracts those many flowers to deck the parterre of the "American English" language, have never honoured *me* with their acquaintance.

But, levity apart, I pretend to the possession of no *other* sense for this investigation than common sense; and in the exercise of this endowment, I have been induced, when reflecting on his recurrence to long forgotten languages, with the view of overturning rules and systems established in the most enlightened age of the world, to exclaim, CUI BONO?

At the very threshold of his edifice Mr. W. appears to me to have wofully stumbled. In the first page of the preface to his Dictionary, he remarks: "To men who have been accustomed to repose almost implicit confidence in the authors of our principal dictionaries and grammars, it may appear, at first, incredible that such writers as Johnson and Lowth should have mistaken many of the fundamental principles of our language; but that such is the fact will appear certain to *any man* who will read a few pages in a Saxon author." Now I think it will require more ingenuity than even Mr. W. possesses, to explain, why those learned and profound men, Dr. Johnson and Bishop Lowth, themselves, who have given us such proofs of their having read more than a "few pages in a Saxon author" should not have discovered that the fundamental principles of the language had been mistaken, as well as the "any man" alluded to by him. The truth is that *their* acquaintance with that language, together with their extensive knowledge and great judgment, not only satisfied them that present usage was not inconsistent with the principles of the language, but that changes and innovations with regard to

the division in the parts of grammar, and to the terms, were unnecessary, and ought not to be attempted; and Dr. Johnson has left us his opinion on this subject, conveyed with a force of language which might well have repressed the ardour of any common man, who panted for revolutions in grammatical systems. At the very commencement of his grammar, prefixed to his dictionary, Dr. Johnson has the following remarks: "In the division and order of the parts of grammar I follow the common grammarians, without inquiring whether a fitter distribution might not be found. Experience has long shown this method to be so distinct as to obviate confusion, and so comprehensive as to prevent any inconvenient omissions. I likewise use the terms already received, and already understood, though perhaps others more proper might sometimes be invented. Sylburgius and other innovators, whose new terms (one could almost believe that he here spoke prophetically, and meant Noah Webster) have sunk their learning into neglect, have left sufficient warning against the trifling ambition of teaching arts in a new language."

Dr. Johnson was one of the last men who would have shrunk from the task of altering our grammars, if he had cause to believe that any real utility, and not harm, would result from it. He was possessed of the ability to judge, the courage to attempt, and the power to enforce. His decisions were like the fiat of Jove; for

Criticks "attentive, trembled as he spoke."

He perceived that "though, *perhaps*, terms more proper might *sometimes* be invented," yet he evidently considered this to be uncertain; and as those already in use were well understood, he was decided against such an *injurious* innovation.

The sentiments of Dr. Johnson will be found in unison with those of every reflecting mind which is not tinctured with that restless and dissatisfied spirit, which under the imposing pretence of *improvement*, produces all the revolutions, or in other words the confusions and disorders which disgrace and disturb mankind.

At this place let me enter my protest against the inference that I would discourage the investigation of etymology, or any other pursuit which really enlarges the boundaries of human knowledge; on the contrary, few would go further in promoting them. Investigations into the origin of languages,

like many other pursuits which engage the attention of the learned, are calculated to gratify a rational curiosity; though none can deny that they lay claim rather to the *dulci* than the *utile* of literature. Whether an enlargement of intellect is to be accomplished by researches into the natural or moral world is immaterial: I am in favour of both. On this principle I have viewed with regret the neglect of the study of the learned languages in several of the colleges in this country. I could encourage Spallanzani, Hunter, Lewenhook, Lionet, &c. in all those of their physiological researches which would not be attended with unnecessary cruelty or obscenity. What facts can have a greater tendency to inspire one with emotions of surprise and gratification, than Lewenhook's discoveries of the extraordinary organs of vision in beetles? How eminently are they calculated to impress the mind with the wondrous works of the Great Creator! In conformity with these sentiments, I have never been disposed to ridicule Mr. Jefferson for his fondness for natural history; and especially for his exertions to collect and preserve the remains of extraordinary animals, provided this subject did not occupy the mind of the *philosopher* to the exclusion of the more important duties pertaining to the *president*.

But had our philosopher gone the length of Mr. Webster, and issued *one* of his proclamations against the farmers of the United States, interdicting their further intercourse with those useful domestick animals, the horse and the ox, and commanding all the said farmers to pack off beyond Lake Superior to hunt mammoths, for the purpose of training them for domestick uses, I should certainly have joined in a decided opposition to the reasonableness of such a proclamation. The race of mammoths, like the languages which Mr. Webster would revive, is doubtless extinct; but even were those unruly monsters still living, I apprehend that we should not find them more convenient for the purposes of riding or ploughing, than we shall find the language of the Goths and Saxons more convenient for our daily discourse. Mr. Jefferson's proclamation never inveighed with more bitterness against Great Britain for violating the "freedom of the seas," than Mr. Webster's philippicks have done against learned men, for contenting themselves with the usages of English writers and grammarians, and for refusing to abandon these usages to

wander with him in quest of new lights among Saxon and Gothick barbarians,

It was a reasonable remark of Sterne that he had "no objection to his friend riding a hobby-horse, provided he himself was not compelled to get up and ride behind." And Mr. Webster would have met with no obstacles in prancing his various nags [for he has rode many of them] all the days of his life, if he had not most unreasonably and uncourteously applied his whip to the shoulders of his less aspiring countrymen, for not mounting and riding behind him.

To borrow the manner of Mr. Webster, "I am prepared by a minute examination of this subject to affirm" (and surely one man has as good a right to affirm as another) that the great revolution which the present age has witnessed has not been productive of more evils in the political world, than the revolutions which such speculative men, give them full scope, would produce in the literary. Though I cannot also say with Mr. W. that "a volume would not contain the truths that I might unfold on the subject," yet I trust that in a few pages I can adduce "truths" enough to show, first, that the tendency of the innovations which he proposes will be the opposite of improvement; and, secondly, that if improvements are to be accomplished in language or in grammar, Mr. W. of all men possesses the fewest qualifications for those objects.

I do not deem it necessary to offer many reasons to convince any reflecting mind that the tendency of such innovations on "respectable, national, and present use," is to place us on an ocean that has no shore. To the genuine principles of orthography, grammatical construction, and the interpretation of words, Mr. W. is in direct hostility. His plans for retracing our steps; or, as he acknowledges that he himself has done, of *unlearning* what he has been taught, is to conduct us back to that huge tower, where "was confounded the language of all the earth."

That elegant scholar, Walker, author of the Critical Pronouncing Dictionary, observes, "As our language has departed from its Saxon original in a thousand instances, I know not why we should encumber it, by preserving Saxon peculiarities, when such improvements as naturally arise in the cultivation of letters enable us to class words in a clearer and more analogical manner."

Murray also, in his recent edition of the grammar in two volumes octavo, has very ably and satisfactorily discussed this subject. "If fanciful or learned etymologists," says he, "are to decide for us by their remote researches and discoveries, our improvements are at an end. We have nothing to do but to inquire what was the practice of ancient writers, and to submit to the rude phraseology of authors, who were far inferiour to us in science and literature. But during this inquiry we should be plunged into a state of uncertainty and fluctuation. The various opinions and contests of our Saxon etymologists would perplex and confound us. This, however, would not be our only embarrassment; for at one time a deviation from the Saxon must correct present usage; at another, a more recondite examiner would be able to show, that in the points contested, neither the Saxon nor present usage is consistent with the Gothick or Teutonick, from which the Saxon itself was derived. There would indeed be no boundary to these remote and obscure derivations; and we should have no decisions upon which we could rest with satisfaction. Etymology, when it is guided by judgment, and proper limits are set to it, certainly merits great attention; it is then highly conducive to perspicuous and accurate language. But the suggestions of fancy, or the far fetched discoveries of learning, should not be allowed to supersede the dictates of common sense and rational improvement. *Ancient* usage is not the test by which the correctness of *modern* language is to be tried. Our ancestors were governed by their own lights, we must be governed by ours."

English words, whatever may have been their origin, claim now, by prescription, the right of being considered as *English*. If not; why has Mr. Webster deviated from his rule in many of his definitions in his dictionary?—When the mountain, now in the pangs of labour, shall bring forth (not a mouse, but) the terrifick volume with which we are threatened, all will doubtless be correct, all will doubtless be consistent. We shall then find that a butterfly is defined to be chrysalis, and a frog a tadpole, because, forsooth, it is certain that these animals proceeded from a chrysalis and a tadpole.

Now to my second proposition. Mr. Webster is of all men possessed of the fewest qualifications for the great task of *improving* the English language. Should any man doubt this fact, all his skepticism would vanish, could he but take a sur-

vey of the scene which the table before me exhibits. It is *loaded* with the literary lumber of Noah Webster, jun. Esq. "Spelling Books," Old Grammars, New Grammars, "First Parts," "Second Parts," "Third Parts," "Elements;" and again, their "First Parts," "Second Parts," "Third Parts," iterumque, iterumque; puffs direct, puffs oblique, puffs collateral, with plans for suppressing all projects but his own in New York Spectators, Boston Centinels, Albany Gazettes, and Hartford Courants; octavo volume of Fugitiv Peeces ritten at various times az wil appeer "in the *improved* mode of spelling;" two octavo volumes on Pestilence, another on the English language; one letter on Religion, another to Dr. Ramsay on the "Hottentot" Johnson, and his "wretchedly imperfect" dictionary; a COMPENDIOUS Dictionary with FIVE THOUSAND WORDS MORE than can be found in the best English Compends; a *little* Dictionary not *so big*; and proposals for another a GREAT DEAL BIGGER! "confusion worse confounded"!!

The versatility of genius and the volatility of man was never displayed in more enlivening colours than in the *various* lucubrations before me. Here glitters a project more dazzling than the brightest spot in the particoloured coat of a Harlequin; here shines another ready to accommodate itself to every hue of the camelion; and here in my imagination approaches the author himself, bent on *change*, no matter how, and with a facility to invent changes, which might have roused the envy of even Proteus himself.

Does the dull college Sophomore, whose muddled intellect plods in vain for ideas or for arguments to prove any fact in literature, want a never failing fountain whence to draw his streams of light, let him come to the table before me, and he shall be richly supplied.

Does a question in grammar engage his discussion, and does he wish to prove the correctness of Lowth's assertion, that *you was* is improper? Turn to Mr. Webster's grammar which is pronounced by its author to be "grounded on the true principles and idioms of the language," and you will find, page 97, his authority for asserting that "*you was*, the second person plural of the pronoun, placed in agreement with the first or third person singular of the verb, is an erroneous solecism:" but I would not advise the said Sophomore to copy the words "erroneous solecism," because he would commit as great a

blunder as if he had said an erroneous errour, or an improper impropriety. Does his opponent wish to overthrow him in this position? Let him turn to Mr. Webster's *tother* grammar; and at page 92, he will find it asserted, that "the compilers of grammars condemn the use of *was* with *you*, but in vain. The practice is universal, except among men who learn the language from books."

Is he a friend to the stile and language of Dr. Johnson? Turn to the 238th page of Mr. Webster's grammar, and he will assure you that "fortunately this great man, led by usage rather than by books, wrote correct English instead of grammar."—Does his opponent now wish again to overthrow him? Let him turn to Mr. W.'s "Dissertation on the English Language," page 32; and he will find that "Johnson's stile is an intolerable composition of latinity, affected smoothness, scholastick accuracy, and roundness of periods. The benefits derived from his morality and erudition will hardly counterbalance the mischief done by his manner of writing."

Does he propose to labour in the field of literature for the *benefit of his country*, and want pecuniary aid? Let him copy Mr. Webster's example in his circular petition to the colleges, and the academies of our country,—plead the "expense of a numerous family;" "the cost of many books;" "the state of his property not justifying the prosecution of it entirely at his own expense;" and let him, in the words of Mr. W. emphatically exclaim; "can there be a question whether the lovers of learning in the United States will aid him" by their "contributions in money?" and then let him state that the "contributions of individuals and societies will be gratefully received."

Does his opponent wish to check such *imposition?* Let him copy from Mr. Webster's letter to Ramsay a language as bold as the vapourings of a Bobadil, and exclaim, "I ask no favours. The undertaking is Herculean, but it is of far less consequence to *me* than to *my country!!* With regard to any aid from patronage I am not very solicitous. I therefore rely alone upon my own resources, and I am not without a belief that I shall be able with these alone to accomplish my design." This latter reasoning may with the greater safety be relied on, inasmuch as it was the manner of one of the most crafty of the whole family of Æsop. When reynard had made many an unsuccessful leap at the luscious clusters before him, did he continue to dwell on the excellence of their flavour, and try

still further to obtain them: "I ask no favours," quoth the Fox—"with regard to *sour* grapes, I am not very solicitous."

Is he a friend to the researches of etymology, and does he wish for arguments to defend it? Let him turn to the preface of Mr. Webster's Dictionary, to his letter to Ramsay, and to his *last* grammar, *passim*, and he will find many and cogent arguments to suit his purpose. Is his antagonist at a loss to refute him? Let him do it effectually by turning to the 400th page of Mr. Webster's "Dissertation on the English Language," where our author labours hard to prove that the study of etymology is of little importance. "The discovery of the Saxon origin of an English word," says he, "will answer no other purpose than to show that, within a few hundred years, the spelling of some words have been a little changed. That the true sense of a complex term is not always nor generally to be learned from the sense of the primitives or elementary words." "The correct meaning of a word depends on its use in a nation. This true sense is to be obtained by attending to good authors, to dictionaries and to practice, rather than to derivations. The former *must* be *right*. The latter *may* lead us into *error*." "But to prove of how little consequence a knowledge of etymology is to most people," says Mr. W. "let me mention a few words." These words are next cited, "which," he adds, "all men use in their true sense and understand their customary meaning as well as Junius did, or any other etymologist." Other examples are then given us to show that "the etymology or composition of some words would only lead us into *error*."

It must not be forgotten that these sentiments on etymology were written even *after* his conversion by Horne Tooke; and as he has not, in fact, derived any important new ideas since that period, it follows that the two opposite sentiments, I have referred to, might as well have been delivered on the same day, as at the times they were delivered. The occasion which thus threw him into a passion with etymology was a jostle he received, when mounted, and driving his steed full tilt, on the business of kindly effecting for us an *improved* method of spelling; of which the following is a beautiful specimen of both *matter* and *manner*.

"There iz no alternativ—Every reezon for altering the speling of wurds stil exists, and if a gradual reform should

not be made, it wil proov that we are less under the influence of reezon than our ancestors."

An uncourtly female correspondent, not enamoured with Websterianism, suggested in reply to a quizzical sort of a letter,* addressed to her by Dr. Franklin (and the doctor was fond of quizzing with the ladies) on the project of altering the spelling of "wurds," that "it would obscure etymology," which *of course* called forth all our author in reply; and as his plan is not to concede to any living creature, he found it necessary, like Alexander, to cut the knot at once, and down with etymology.

(To be continued.)

FOR THE ANTHOLOGY.

GENTLEMEN,

Being in possession of the following letter, which appears by the date to have been recently written, I have thought proper to send it to you, and to leave it at your disposal.

A CORRESPONDENT.

Translation of a letter from the Baron *Von Hartzensleigzenstoffendabl*,† to the Countess *Amelia de C.....* at Vienna.

Boston, ... 1808.

THE last letter which I wrote to my adorable, my inconceivable Amelia! was dated from a port, where our inimitable language is spoken.....Alas! I now never hear its accents, except from my faithful Spongler! When will my ear again catch its variegated sweetness from those coral lips, the very remembrance of whose humid, pouting expression often suffuses my eyes with tears! ‡——!!

* This letter was written in new invented characters, about as legible as the Phoenician words which President Stiles *tried* to discover on a rock at Plymouth.

† Our correspondent has given the name at full length, but it is doubtless fictitious. ED.

‡ Though we cannot be supposed to dwell often on subjects of this nature, we can conceive that any language proceeding from such an opening, would seem harmonious. But the German language appears to us to have been more truly appreciated by the witty Italian, who said he would not learn German, as it would only be of use to him six days in the week; for he could never speak it on a Sunday, because it would be violating the fourth commandment. ED.

Poor Spongler is quite happy here—he finds tobacco so cheap, that it seems to console him for being an exile !—— While I am perpetually giving way to a sensibility too powerful to restrain ! and yet I meet with no sympathy.—The other evening, while meditating on the old world—a propos to that, my dear madam, I like every thing young, but a nation,—and puffing the pipe which my dear Prince Ernest gave to me as a parting token, my eyes filled with tears !—delicious tears !!—my mistress of the house happening to come into the room at the time, as she must have often remarked this appearance of sensibility—stupidly said, " she wondered why I smoked, when it made my eyes water so."—I made her no answer—In a strange country, after so many tossings and tumblings——so many fair winds and so many foul winds !—the sea and sky, both so blue !—the dangers I might have encountered—the misfortunes that happen to travellers—the harshness of this foreign language——Alas !—dearest Amelia, when shall we meet again !— *

How shocking it is, that wherever we meet humanity, we encounter inhumanity !—Very soon after my arrival here, I was struck with the truth of this sentiment. It was during the very first week, that they had oysters for supper, at the house where I lodge. The practice is not peculiar to this people, but our inland situation prevents its being so common with us.—Only think of men and women sitting down at a round or square table indifferently—a square table to sup on, is detestable !—and cheerfully devouring live fish—yes ! actually swallowing one after another living oysters !—Every thing contributes to promote this unnatural repast—even the fellow who sells them has, by much custom, acquired an inhuman quickness and skill in separating their shells—no one appeared to be affected at it, so completely may our feelings be blunted !—I was persuaded to taste of them—found them delicious—eat only a dozen the first evening—but I have supped on them ever since, eating sometimes half a bushel, and I have experienced no inconvenience, having never rested better. †

* There is in the style of the Germans, a sort of *written* pantomime, and stage effect, which is expressed by breaks and notes of admiration, but which do not seem to bear translation, for they are insipid enough in English. ED.

†We think we never knew a rage for humanity subside more easily than in the present instance. ED.

These people are eminent eaters. All their societies, charitable, learned, or political—all dine—A dinner celebrates a victory—a dinner consoles for a defeat—They have indeed no fancy in their festivals—eating hot, or cold forms the only variety. They have disused the christmas holidays, common to all the nations of Europe, when the era of hope to mankind becomes the season of gaiety and rejoicing—when children return from school—when the poor receive charities, and the rich congratulations; when dressing the houses with branches of evergreens, an affecting event is commemorated, and a pleasing contrast within made to a dreary season without. This festival they have discarded, but they have a day for giving thanks, which is rendered remarkable by the incredible quantities of meat and pastry that are eaten! I have been assured by a well-informed citizen, that it has been ascertained after very accurate calculations, that a greater quantity of poultry is devoured at this period, than has ever been known to be consumed by any people of modern times *——

I have not seen much of private society here, and the few traits of character which I have been able to glean since my arrival, to amuse my dearest C. dè C. are drawn from public exhibitions or assemblies. Although they have so little of the vivacity or naivetè of our dear Germans, I have met with some things that have mightily pleased me. Being at the theatre to see the STRANGER performed, translated, though the title is changed, from á play of our divine Kotzebue, I was affected to admiration at the gentleness and amiableness of this people. In one of the remote parts of the house were some of those wretched females of the most abandoned sort, which are to be found in all cities—their conduct was of the most outrageous, indecent, disgusting kind, but the audience submitted to it without a murmur, as I am told they always do—even parents with their daughters who were present, made no opposition to it!—What gentle toleration—What amiable tenderness for misfortune!!—What humane indulgence for the wretched—To suffer two or three miserable beings, as some alleviation of their abandonment, to offer the most indecent insults to a whole audience! Candour obliges me to add, that I do not believe any other nation would be capable of such magnanimity! such generosity!

* Ancient times might have been safely included. ED.

I have been present at one or two sittings of the legislature of this state, who are now in session. The lower house is a very numerous body, and appeared to me very much like a collection of the better sort of buyers and sellers at one of our fairs. To me who neither understood their language, nor their movements, the scene seemed as much confused, as do the ropes of a ship, or the streets of a city to a villager. I should make one general remark, if I were going to describe them physically; they are all ruminating animals, they all chew the cud. I was assured however, that they transact a great deal of business, though it principally consists in regulating the militia, which, like a lady's watch, is always out of order, and in enacting laws respecting the taking of *old wives* by the citizens!—* These people have some odd materials in their composition—What can be the reason of so much solicitude in this case?—Perhaps, like the celebrated Sterne, they think that no woman ought to marry after *Wilkes's first number*, though a man should be allowed to marry at what age he pleased.—I need not quote his reason—Still I should think they would be much more attentive to the taking young wives, as it is the general practice to marry very early, which is probably owing to the embarrassments attending the former kind of wives—What strange vagaries human nature runs into—What unexpected and singular customs—This I have just been mentioning has never occurred in any other nation—This people are destined to be remarkable!

I am quite impatient to leave this part of the United States; and I hope soon to be in Philadelphia, which is the capital of Pennsylvania, by far the most interesting state in the union. There, the quick intelligence and lofty views of the descendants of Germans, have an universal influence. It is even said, that they will not elect any person for a legislator, who does not speak broken English, either with a German, French, or Irish accent; and I am assured that the consequences are felt in all the acts and in the whole character of the government—How I long to be among my countrymen, or at least among those who speak its language—the very knowledge of which qualifies a man for overcoming difficulties.

From Philadelphia—I shall go to Washington, to be presented at court, and to see the national government which is

* Ignorance of a language and the hurry of a traveller have seldom led to a more whimsical mistake. Ed.

assembled at Washington and Georgetown—I have already a pretty good notion of these cities, as they were described by a French lady—"Washington and Georgetown," said she, "are two very curious cities; one is composed of streets without houses, and the other of houses without streets"—But houses and streets are not my object; it is man in his sublimest form—the legislators of a nation! From what I have heard, I am all eagerness—The proud, magnanimous spirit of liberty and independence will be shewn in all their deliberations—The deputies from the southern states, I am told, possess this spirit in a much higher degree, than those from the northward, whose blood is chilled and sluggish in its circulation—The former too are uncontaminated by any intercourse with, or knowledge of the world—They rise like meteors out of the swamps and forests they inhabit; and, such is the force of their genius, trample on those who have been long accustomed to the meditations of statesmen, and boldly dictate measures that are to influence the intercourse of nations!—Their talents have been most conspicuous on all commercial questions. Unfettered by any concern in the object, and unprejudiced by any local or minute acquaintance with its operations, they have decided upon it with as much wisdom as we could display in the interior of Germany.

—Surrounded by their slaves, the love of liberty is sublimated to a passion—and they go to the capitol with a zest for personal independence, that is whetted by the continual sight of the miseries of slavery, and which by the force of habit spurns all the frigid ceremonies and decencies, to which the rest of the world are subject—They follow an argument with a blow, and are ready to fight as well as reason—Only conceive, my dear friend, how strong an interest must be excited by one of these orators, whose genius is not frittered away by any of the childish rules of rhetorick—To behold him declaiming to the representatives of the nation! and if his arguments do not reach their head—you perceive the pistol in his pocket, whose ball will reach their heart!——Yet this is not occasioned by their love of fighting, as they generally attempt to provoke those whose principles are opposed to private combat—They will sometimes take a beating from a man, whom they are sure will fight, because his character is ascertained —There seems to be great refinement and self-denial of glory in their conduct; they seem rather to wish to extend the prac-

tice, than to increase the victims—I am told that most of them have red hair, and wear red pantaloons* ! How picturesque ! How I long to behold them !

Dearest Amelia ! I abandon my pen—my paper—my ink—every thing but the thoughts of thee—I am stupified in this uninteresting country. I must see a group of Germans—I must hear their well-known tones, before I have the courage to write to thee again—When surrounded by all that is brilliant in Vienna, wandering in our magnificent promenades on the banks of the Danube—look into its stream—and think of the rivers of tears I have shed—Dearest lady ! I cannot bear to conclude—I tear myself away !—Adieu !—

* The description of an individual has here probably been mistaken for that of a species. Ed.

PORTUGUEZE LITERATURE.

From the London Quarterly Review.

Continued from page 18.

The imprudence of those who neglect the ordinary occupations and pursuits of life for the sake of devoting themselves to literature, has been enforced upon the world both by precept and example, as if the general example were so seducing that these lessons were necessary to warn the world against it. Some evil has resulted from this, and from the volumes which have been written, some to expose, and some to palliate, the vices and follies of men of genius. Genius and extravagance have been represented as if they were naturally connected ; the dull and the hard-hearted have willingly embraced an opinion which excuses their hatred or contempt of superiour endowments, and the profligate have as willingly assented to a doctrine which flatters their profligacy. But a love of literature, and a passion for poetry, have been, at least, as frequently connected with inoffensive habits, pure morals, and a contented mind. Of this consolatory truth, the history of every country affords abundant proof ; and, for one instance of patronage abused, every country has to record many of genius and learning patiently enduring adverse circumstances, and finally sinking under them without complaint. Portugal abounds with such instances, not more to the honour of indi-

viduals than to the disgrace of the nation—if the nation were alone in this disgrace. Francisco Dias Gomes was nearly in as humble a rank of life as Domingos dos Reis Quita ; as exemplary in his moral character, but more unfortunate. This author was the son of a petty tradesman at Lisbon, who kept one of those shops in which all kinds of perishable articles are sold. His parents were good people, and carefully attended to the moral education of their children : perceiving uncommon talents in their son, they destined him to the profession of the law. He received the first rudiments of learning in the school of the Congregaçam de Oratorio ; studied rhetorick and poetry under the royal professor Pedro Jose da Fonseca, and was then sent to Coimbra, but he had hardly commenced his course there before an uncle, whose name he bore, and whose opinion swayed the family, altered his destination. This uncle was really desirous of promoting the welfare of his relations, and he thought his nephew would reap more solid advantage from the humble profits of trade, than from the practice of an uncertain profession, in which there were so many adventurers that it was possible for only a few of them to succeed. The advice which he gave was accompanied by an offer to assist his nephew in opening a shop in his father's trade, and thus was Francisco Dias settled in a business wherein his talents were to be exercised through life in the lowest kind of calculation, and where, unless they possessed a strong vital principle, an unusual resisting force, they must perish, or vegetate in miserable barrenness. Thus was his genius nipt in the bud : he did not indeed lose ground, but he never advanced ; the tree, which, in sunshine, and in a genial soil, would have been beautiful with blossoms and rich with fruit, continued to exist in this unwholesome shade, but it could not flourish ; his powers of mind were like a child to whom nature has given a hale constitution, but who pines upon the scanty food of poverty. Francisco Dias felt the evils of his situation, and struggled against them. He read assiduously : poetry was his favourite pursuit and his passion ; he acquired an extensive knowledge of the subject, and a pure taste in language, but living in his shop, he had no means of studying the works of nature ; he lost, or rather he never acquired, originality ; his head became crouded with the ideas of others, and it is always easier to remember than to invent. The perpetual con-

trast between his inclination and his way of life prevented him from improving either in talents or in fortune. Carrying on a petty trade from necessity, and writing verses with an ardour which was probably heightened by his unworthy lot; without leisure to improve his mind, without applause to cheer it, it was impossible that he could either be a rich tradesman or a successful poet. Francisco Dias could never attain, in his circumstances, even to decent mediocrity. His reserved temper, and the obscurity of his situation, kept him from the knowledge of his contemporary men of letters; a few, however, were among his friends, but even to them he never communicated his embarrassments. Preserving, amid all his difficulties, the most resolute independence, he concealed his cares and troubles in his own breast. It was difficult therefore for his friends to discover his distress, and still more so to prevail on him to accept of any assistance. This stern spirit of independence he carried to an excess which at length cost him his life. In the spring of 1795 all his family were attacked by an epidemic fever; he acted as physician and nurse, and at last he himself sickened; he persisted in refusing all advice, and rejecting all attendance, except from his half-recovered wife and children; the disease proved fatal, and he died with that resignation and fortitude which he had uniformly manifested through a life of unremitting adversity. On this occasion the Royal Academy came forward to perform an act of beneficence to individuals, and of duty to the publick; his poems were printed at their expense for the benefit of the widow and children, and his prose essays were published in their transactions. He left also an unfinished epick upon the conquest of Ceuta, and six cantos of a poem upon the seasons, which remain unpublished. Good sense, good feelings, pure morals, and pure language distinguish his productions; he holds a respectable rank among the poets of his country, nor can it be doubted that, under more favourable circumstances, he would have risen to a high one.

These writers have borne a conspicuous part in reforming the taste of their country: the conceits, the puerilities, the bombast and the extravagancies, which characterize so large a portion of the poetry, both of Spain and Portugal, are not to be discovered in their works; in this respect they have furnished better models than they found. But that melancholy impression, which a thoughtful mind receives in contemplat-

ing any great collection of poetry, is particularly felt in studying the Portugueze. Nature seems almost to have dealt the seeds of genius as prodigally as those of life, as if foreseeing how few were to spring up and arrive at maturity. You find the fancy of a poet, the feeling of one, the mechanism of verse, the passionate love of his pursuit, and yet some fatal defect in the mind or morals of the author, or some unhappy and insurmountable obstacles in his external circumstances, shall have perverted or palsied all his powers. This too must be said, that an Englishman, accustomed to the study of Shakespeare and Milton, feels (with perhaps the single exception of Dante) a want of moral dignity and of intellectual strength in the poets of all other countries. He may sometimes be pleased, oftentimes be amused, not unfrequently affected; but it is rarely that he finds himself strengthened, and enlightened, and elevated, as he needs must be by the perusal of our own mighty masters, if he have a heart and an understanding which can comprehend their excellencies. Songs and sonnets, satire and epigram, may be written in one country as well as in another; but it is only among free and enlightened nations that the great works of imagination ever have been, or ever can be, produced. A beautiful anthology may be formed from the Portugueze poets, but they have no great poem in their language. The most interesting, and the one which best repays perusal, has obtained no fame in its own country, and never been heard of beyond it. It is the life of Francisco Vieira, the painter, the best artist of his age, composed by himself. Much has been written concerning the lives of the painters; and it is singular that this very amusing and unique specimen of autobiography should have been entirely overlooked.

The boast of the fine literature of Portugal ought to have been Amadis of Gaul, which is among prose romances, what the Iliad is in heroick poetry, if it be not indeed more decidedly without a rival; but this glory Portugal has forfeited by the unpardonable fault of letting important works remain in manuscript till time or accident destroys them, a fault from which, even at this day, no country in Europe can be acquitted. Next in merit to Amadis, however wide the interval, is the Palmerin of Francisco de Moraes, a book which is considered as having perfected the prose language. The third and fourth parts of the same romance, by Diogo Fernandes de Lisboa, are also held in high estimation. George de Montemayor

wrote in Spanish, but he was a Portugueze by birth. The Arcadia of Sannazaro, though it went through above sixty editions in the course of a century, did not excite more admiration than the Diana of this writer: in our days criticks may wonder at, and authors envy, an age when the publick were so willing to be delighted. Francisco Rodrigues Lobo is the most celebrated of his imitators.—There is a point of insipidity, below which no scale of dullness can be graduated, and that point all the writers of this school, masters and scholars alike, seem to have attained. An ambitious attempt in fictitious narrative was made not many years ago, by P. Theodoro d'Almeida, an honorary member of our Royal Society. His work is entitled, *O Feliz Independente do Mundo e da Fortuna, ou, Arte de Viver Contente em quaesquer Trabalhos da Vida*:—The Happy Man independent of the World and of Fortune, or, the Art of living contentedly in all the Evils of Life. It is an imitation of Telemachus and the romances of that class. He began it in rhyme, then attempted it in *verso solto*, and finding that the nature of his design was too argumentative for verse, finally executed it in prose. This book is evidently the production of a rich and well-stored mind; but had the one half been tacked together into good sermons, the other would have been greatly improved by the separation: the action, as it now stands, is smothered under moralization. The same excellent principle is better enforced in the Sethos of the Abbe Terrasson, a work of manlier morals than any other in the French language.

It is remarkable that the Portugueze, though they distinguished themselves so highly, both in the chivalrous and pastoral romance, should have produced nothing like the modern novel. The history of Charlemain and his Twelve Peers, from old Turpin, still keeps its ground in that country. Robinson Crusoe is eagerly read, and two translations of the Arabian Tales were presented to the Inquisition to be licensed in the same year. The Pilgrim's Progress, the only book in our language which rivals Robinson Crusoe in popularity, has failed to produce any effect in Portugal. This is the translator's fault; for never was book more cruelly mutilated. It was not indeed to be expected that a Roman Catholick translator should let Hate-Good the Judge quote the act made in the days of Nebuchadnezzar the Great, that whoever would not fall down and worship the golden image should be thrown in-

to a fiery furnace; nor that he should exhibit that old Giant Pope, though by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown crazy and stiff in his joints, yet still sitting at his cave's mouth, grinning at Pilgrims as they go by, and biting his nails because he cannot come at them. But besides these necessary castrations, so many which were purely gratuitous have been made, that the *Peregrinaçam de hum Christam* is but a meagre compendium of the first part; and not a word is to be found of old Honest, Mr. Despondency and his daughter Much-afraid, Mr. Ready-to-halt, who danced with her on the road, and footed it well with one crutch in his hand; nor even of Great-heart who slew Giant Despair.

Bunyan has been peculiarly unfortunate in his translator; for both his allegories are admirably adapted to become popular anywhere, in the truest sense of the word; and in fact such allegories are exceedingly popular both in Spain and Portugal. Calderon has carried that style of composition almost to as great perfection in his Autos Sacramentales as John the Tinker himself. These religious dramas, or farces, as some of them may be called, have been suppressed of late years. Religion has not gained by their suppression, for there had been ample experience that the buffoonery which was not intended to be irreverent, was not understood to be so; and nothing better has been substituted in its place. There is perhaps no means by which the minds of the populace, while the populace remain what they are, can be so deeply impressed. To a common observer, the levity with which Catholick writers frequently treat their religion, and the grotesque manner in which they represent its abstrusest mysteries, may seem equally profane and astonishing. Alonzo de Ledesma has written whole volumes of conceits upon sacred subjects. Among the Quatrocientas Preguntas, or four hundred questions propounded by the Admiral of Castille to Fr. Luys de Escobar, is a riddle, describing a fowl trussed for roasting, and fastened upon a wooden spit; but it is so worded as to imply something which neither the feelings of the writer, nor of the English publick would permit to be named on such an occasion. There is a Spanish *auto* of which the title is *Los Zelos de S. Joseph*—The Jealousy of St. Joseph, a favourite theme with the poets, both of Spain and Portugal. S. Juana Ines de la Cruz, a Mexican Nun, who flourished a century ago, and

was then honoured with the appellations of the Tenth Muse, and the only American Poetess, was particularly fond of this topick. She has written some *Coplas*, of which the subject is a dialogue between the First Person in the Trinity and Joseph: they are contending which shall make the most delicate compliment to the other,—extraordinary compliments they are; and the conclusion is, that one cannot exceed the other, but each receives as great a favour as he bestows. A translation of the dialogue, if it were produced to authenticate this account, would hardly be tolerated in England; yet it was written by a nun, assuredly in the innocence of her heart and fullness of her faith, approved by the superiours of her order, and sanctioned by the Inquisition. When religion is the sole business of life, it is blended with all the thoughts and feelings of the zealous: it is equally predominant in their sportive as in their most serious moods; and he who has been kneeling one hour before the crucifix, and disciplining himself till the thongs of his scourge are clotted with blood, will turn God's grace into mockery the next, not from any lack of faith, but from its very intensity.

SILVA, No. 60.

Ἔνθαδὲ δενδρεὰ μακρὰ πεφυκυῖα τηλεθοώντα,
Ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι.
* * * * * * *
Τάων οὐπόθ' ἁπὸς ἀπολλυται οὐδ' ἐπιλείπει
Χείματος οὐδὲ θέρεος, ἐτήσιος.

Odyss. VII. 114. 117.

Tall thriving trees confess'd the fruitful mould;
The red'ning apple ripens here to gold.
The branch here bends beneath the weighty pear,
And verdant olives flourish round the year.

DE RETZ.

La Harpe relates an instance of the address of the Cardinal de Retz, which is worth the trouble of translating. At a session of the parliament of Paris an accusation was unexpectedly brought against him by the keeper of the seal, of throwing every thing into confusion for his own interest, and of sacrificing the state to his ambition of becoming Cardinal. To have

immediately undertaken his defence might have been embarrassing, and, beside, would have prevented the object of the deliberation in which they were engaged, which was a party measure. Fortunately it was not his turn to speak, and he had time to collect himself. He perceived the necessity of putting on a bold front, and finding some way of avoiding the necessity of justifying himself, and of passing to the regular subject of debate. When it was his turn to speak, he rose with confidence, and in the most imposing tone, "I neither can nor ought in the present circumstances," says he, "to reply to this calumny, except by rendering before you, gentlemen, the same testimony to myself with the Roman orator: In difficillimis reipublicae temporibus urbem nunquam deserui: in prosperis nihil de publico delibavi: in desperatis nihil timui." In the most difficult emergencies of the republick, I have never abandoned the city: in the times of her prosperity, I have demanded nothing of the publick for myself: and in her moments of despair, I have never yielded to fear. He observed that this passage in the original possessed a grace and an energy which it was impossible to translate. The effect produced by it was so great, that he ventured to pass at once to the principal object of deliberation, and neglect all apology, with as much disdain as Scipio, when ascending the Capitol. The measure which he supported succeeded entirely. When the assembly broke up, every body went to search in Cicero for this beautiful passage. After a long inquiry they found, that the Latin was invented on the spot by De Retz himself.

REASON AND RELIGION.

"MANY advantages would follow from the incorporation or ingrafting of reason with religion, if it could be completely effected:—for by thus blending them together, the coolness of the one would temper the warmth of the other, and in return derive a sanctifying vigour from it. For reason is a very indifferent bearer, its juices viscid, and its circulation slow; producing leaves and blossoms, and knotty excrescences without number, but seldom bringing any serviceable fruit to maturity, without great advantages of soil, cultivation, and continual tendance.—Whereas religion is a prodigious bearer, oftener redundant than barren in the poorest grounds: but the strong tone of its vessels, and rapid circulation, drive on the

juices, before they are well digested, and are apt to occasion crudities in the fruit, which will, like some pears, frequently contain more wood than wholesome pulp."

SAVAGE AND DERMODY.

SAVAGE was undoubtedly a man of genius; but this does not form the most interesting feature in his character; for in this he has been often equalled, and indeed excelled. The interest excited for him does not arise from admiration at his talents, but from pity for his misfortunes. Few, very few of equal talents have been so eminently wretched as Savage. Indeed Dermody is the only individual I now recollect, who can be compared with him, and the resemblance here is very palpable. They were both possessed of violent passions, and, above all, spirits, which could brook no species of control or opposition. The life of each was an almost uninterrupted series of misfortunes, and they at last died in the most distressing poverty. In the cases of these literary vagabonds, neither the government nor individuals could be charged with want of patronage; but, at length, they both became weary of bestowing money, where it was received without gratitude, and squandered without prudence. Thus far these remarkable characters coincide; but each had his peculiar traits. Savage was supported under his misfortunes by that noble pride, which is ever incapable of descending to obsequiousness; Dermody was without sensibility to affront, and repeatedly threw himself as a mendicant, where he had been repulsed as an object of contempt and detestation. Savage demanded a support from his friends with unparralleled effrontery; Dermody begged it with slavish meanness.—Savage was insolent; Dermody was servile.

As much, however, as the character of Dermody is below that of Savage in this point of view, I think him superiour in genius. It is true, the great critick of English literature has lavished much praise on Savage and his works; but when we read his life by Johnson, we should remember, that they had been intimate companions; that they had been drawn to this intimacy by similarity of misfortune;—they had passed many a night together "on a bulk, in a cellar, or in a glass house, among thieves and beggars;" and surely partiality may be excused even in "the rigid moralist," when these are

considered, and when it is recollected, that the life of Savage was written for bread, and that the attractions of commendation and novelty were necessary to give it an extensive and profitable circulation..

CONJECTURAL CRITICISM

may as well be exerted on some authors in our own language as the ancient. The works of which we make the greatest boast have the greatest need of such favours; and the meaning of Shakespeare has employed as many commentators as that of Virgil, and the notes occupy more space than the text. Milton was unable to superintend the printing of his Paradise Lost, and has thereby given occasion to criticks, blinder than the poet, to explain his errours and suggest corrections where there are no mistakes. Yet even the hardihood of Bentley's emendations is amusing, and in some sense instructive.

Another of the glories of English literature was published under circumstances little favourable to correctness; I mean Dryden's Virgil. A very beautiful and accurate edition of that work, published a few years since, informs us, that "at the time when the first edition was published, in the year 1697, Dryden had nearly reached the age of seventy; an age, at which (to say nothing of his anxious and eager haste to gratify the impatient wishes of his subscribers, after a three years' expectation of his performance) he could hardly have been expected to superintend the operations of the press with the same laborious assiduity, or to detect its errours with the same quick-sightedness, as a young author in the prime of life, unbroken by age, disease, or afflictions. For my own part, indeed, I am nearly convinced that he never read the proof sheets at all, but wholly abandoned the work to the mercy of his printer, who, from his wretched and bungling execution, appears to have been very ill qualified for so momentous a trust."

The usefulness of this editor's labours and the general value of minute criticism will be elucidated by a few extracts from his preface.

Georgick iv. 305.

And grandsires' *grandsons* the long list contains.

No very *long* list is requisite to furnish the *grandsons* of *grandsires*. The petty isle, which harboured no other human being than Robinson Crusoe and his man Friday, contained at that

moment the *grandsons* of *grandsires*. But Virgil's expression includes at least six generations: "*avi numerantur avorum*," i. e. as I have printed the line, and as, no doubt, Dryden wrote it:

> And grandsires' *grandsires* the long list contains.

Aeneis, I. 904.

> ..... antique vases, all of gold emboss'd;
> (The gold itself inferiour to the cost:)
> Of curious work, where on the sides were seen
> The fights and figures of illustrious men.

Here the printer has imparted to us a notable discovery, that the fashion of the plate was not given for nothing in those days, since the vases had cost something more than the bare market-price of the bullion. Dryden himself, with an eye to Ovid's "*Materiem superabat opus*" had written as follows:

> ..... antique vases, all of gold emboss'd,
> (The gold itself inferiour to the cost
> Of curious work) where on the sides were seen
> The fights, &c.

Aeneis, v. 743.

> The last in order, but the first in *place*.

While the English reader is fruitlessly exercising his sagacity to find a solution of this paradox, let the classick scholar turn with me to Virgil, who will instantly prove that Dryden most certainly wrote:

> The last in order, but the first in *grace*.
> Extremus, *formâque ante omnes pulcher*, Iülus.

Aeneis, VI. 511.

> Attend the term of long revolving years:
> Fate, and the dooming gods, are *deaf to tears*.

Whether or not the gods were "*deaf to tears*," the printer most assuredly was *blind to* "*pray'rs*," which was, beyond all doubt, the word written by Dryden, agreeably to his original:

> Desine fata deûm flecti sperare *precando*.

Aeneis, IX. 796.

> *Him*, when he spy'd from far the Tuscan king,
> *Laid by the lance*, and took him to the sling.

Any schoolboy might at once have discovered that Dryden had written:

> *Him when he spy'd from far*, the Tuscan king
> Laid by the lance, &c.

WIT.

THE following paragraph from Swift's Tale of a Tub is not wholly free from the great fault of that author; but I have ventured to select it with some confidence, as being the wittiest in the English language. This assertion is sufficiently rash; and I should be much pleased to have it refuted by an example.

"The whole course of things being entirely changed between us and the ancients, and the moderns wisely sensible of it; we of this age have discovered a shorter and more prudent method to become scholars and wits, without the fatigue of reading or thinking. The most accomplished method of using books at present is twofold: either first to serve them as some men do lords, learn their titles exactly, and then brag of their acquaintance. Or secondly, which is indeed the choicer, the profounder, and politer method, to get a thorough insight into the index, by which the whole book is governed and turned, like fishes by the tail. For to enter the palace of learning at the great gate, requires an expense of time and forms; therefore, men of much haste and little ceremony are constrained to get in by the back door. For the arts are all in a flying march, and therefore more easily subdued by attacking them in the rear. Thus physicians discover the state of the whole body, by consulting only what comes from behind. Thus men catch knowledge, by throwing their wit on the posteriors of a book, as boys do sparrows with flinging salt on their tails. Thus human life is best understood by the wise man's rule, of regarding the end. Thus are the sciences found, like Hercules's oxen, by tracing them backwards. Thus are old sciences unravelled, like old stockings, by beginning at the foot."

TO THE EDITORS OF THE ANTHOLOGY.

GENTLEMEN,

IN the *Retrospective Review*, where such a particular account is given of Neal's history of New England, one thing is barely mentioned, which deserves minute attention, because it may lead persons to a wrong idea of our ecclesiastical history.

Appendix No. 5 contains *Canons and Constitutions of the Church of New England*, received 1684.

Upon looking over these, I find them very different from the Platform made in Cambridge 1648 : and very inconsistent with the independency of the English Puritans, or the ideas of our Fathers, who, in the year 1634, were swayed in their church discipline by the nod of the great Cotton. To whom then were these Canons sent? Upon further examination, we find, that they never were seen in this country. They were first published in *Collier's Ecclesiastical History* of Great Britain, and were taken from a *file* in the *Paper Office*, which he transcribed, and put into his appendix with this title, *Canons and Constitutions of the Church in New England*, received, &c.

His remark is, " The Dissenters formed a Church this year upon Calvin's model."—He includes the Dissenters in England with those in the new region.

Mr. Neal has some judicious remarks upon his testimony in the first volume of his history, which would have appeared well in the Retrospective Review in December's Anthology.

" This Writer (Mr. Collier) had no acquaintance with the affairs of New England, or he must have known that Calvin's model of Church Discipline was never received, or generally followed in that country. There were churches erected in several parts of the country, but every society looked upon itself as independent from the others, and therefore could not pretend to make Canons and Constitutions for the whole. There was not a Synod or Convocation at this time. It is well known, the first was in 1637, which was called to suppress an Antinomian heresy, not to *make Canons or Constitutions.*"

He further remarks, that the Churches of Massachusetts in their first settlement, managed themselves very much upon the model of Mr. Cotton's book, entitled, " The Keys of the Kingdom of Heaven," which was agreeable to the practice of Independency. How different was this from these pretended Canons!

" I am at a loss," says he, " for an account of the author of these Canons, or how they ever could be recorded in the *Paper Office.*"

A CONSTANT READER OF THE ANTHOLOGY.

ORIGINAL POETRY.

FOR THE ANTHOLOGY.

GENTLEMEN,

I send you two translations from Horace. Of the first I "claim the copyright as propietor," having several years ago rescued it from the flames to which the author had committed it, and at last *wrung from him his slow leave* to publish it in the Anthology. I have thought proper to retain the motto which my friend chose to affix to his translation, although I have no doubt that your readers will consider it entirely unappropriate. The latter has been already published, but as both originated in the same occasion, it is my wish that they should be preserved together. H.

THE XXIV ODE, I BOOK OF HORACE.

ON THE DEATH OF QUINCTILIUS VARUS.

TO VIRGIL.

Infelix simulacrum .....
..... nota major imago. *Virg.*

WHY should our sorrows have an end!
Why should we blush to mourn our friend!
Elegiack Muse, to whom is given
The liquid voice, the harp of heaven,
Inspire a sadly soothing strain,
And teach my numbers to complain.

And by eternal sleep opprest
Does then Quintilian sink to rest?
Untainted honour, often tried,
To holy Justice near allied,
Fair Truth and Chastity of mind,
Where will you e'er his equal find?

He dies lamented by the brave,
The tears of Virtue wet his grave;
Yet, Virgil, mid the general gloom,
Thy grief peculiar feels his doom,
Begs him of heaven with useless prayer,
No more entrusted to our care.

Although with more than Orphean art
You move the string that melts the heart,
Yet not the deep enchanting strain
The flitting spirit can detain.
He who has joined the mournful band,
Driven by the "ghost compelling" wand,

Returns no more. The fates decree
No light entreaties set him free.

But though we feel the doom severe,
Though warm affection claims the tear,
Yet Patience, if she cannot cure,
May sooth the woes we must endure.

In the following translation the principal object has been to preserve the simplicity of the original.

HORACE BOOK I. ODE XXIV.

SHALL shame unfeeling check our swelling grief,
When low in earth the lov'd Quinctilius lies!
O Muse, with voice and harp
Awake the mournful song.

And does he moulder in eternal sleep,
Whose equal Faith and Modesty and Truth
Shall seek in vain to crown
Among the sons of men?

Alas he sunk! by all the good bewail'd,
By none more deeply, Virgil, than by thee,
Thy piety in vain
Implores him of the GODS.

But though more sweetly than the Thracian bard
Thou swept'st the lyre that bow'd the forest trees,
The soul could not return
To that deserted form....

The soul which once with his horrifick wand
Relentless Hermes to the shades impell'd.
Severe the fix'd decree!
But patience sooths our woe.

The following Poem is addressed to a Lady, who lamented that "*she had never been in love.*"

MYRTILLA.

Al nuovo giorno
Pietosa man mi sollevo. *Metastasio.*

"AH me! how sad," Myrtilla cried,
"To waste alone my years!"
While o'er a streamlet's flow'ry side
She pensive hung, and watch'd the tide
That dimpled with her tears.

" The world, though oft to merit blind,
" Alas, *I* cannot blame;
" For they have oft the knee inclin'd;
" And pour'd the sigh....but, like the wind
" Of winter's cold it came.

" Ah, no! neglect *I* cannot rue."
Then o'er the limpid stream
She cast her eyes of ether blue;
Her watery eyes look'd up to view
Their lovelier parents' beam.

And ever, as the sad lament
Would thus her lips divide,
Her lips, like sister roses bent
By passing gales, elastick sent
Their blushes from the tide.

While mournful o'er her pictur'd face
Did then her glances steal,
She seem'd, she thought, a marble grace
To enslave with love the human race,
But ne'er that love to feel.

" Ah, what avail those eyes replete
" With charms without a name!
" Alas, no kindred rays they meet,
" To kindle by collision sweet
" Of mutual love the flame!

" Oh, 'tis the worst of cruel things,
" This solitary state!
" Yon bird that trims his sunny wings,
" As on the bending bough he swings,
" Prepares to join his mate.

" The little glow-worm in her flight
" Sends forth her paly sheen,
" That still her tiny lover's sight,
" Amid the darkness of the night,
" May trace her o'er the green.

" All living nature seems to move
" By sympathy divine....
" The sea, the earth, the air above;
" As if one universal love
" Did all their hearts entwine!

" *My* heart alone of all my kind
" No love can ever warm;
" *That* only can resemblance find
" With waste Arabia, where the wind
" Ne'er breathes on human form.

" A blank, embodied space, that knows
" No changes in its reign,
" Save when the fierce tornado throws
" Its barren sands, like drifted snows,
" In ridges o'er the plain."

Thus plain'd the maid: and now her eyes
Slow-lifting from the tide,
Their liquid orbs with sweet surprise
A youth beheld in ecstacies
Mute standing by her side.

" Forbear, oh, lovely maid, forbear,"
The youth enamour'd cried,
" Nor with Arabia's waste compare
" Thy tender heart, so young and fair,
" To every charm allied.

" Or, if Arabia....rather say,
" Where some delicious spring
" Remurmurs to the leaves that play
" Mid palm, and date, and flow'ret gay,
" On zephyr's frolick wing.

" And now, methinks, I cannot deem
" The picture else but true;
" For *I* a wand'ring trav'ller seem
" O'er life's drear waste, without a gleam
" Of hope....if not in *you*."

Thus spake the youth; and then his tongue
Such converse sweet distill'd,
It seem'd, as on his words she hung,
As though a heavenly spirit sung,
And all her soul he fill'd.

He told her of his cruel fate,
Condemn'd alone to rove
From infancy to man's estate,
Though courted by the fair and great,
Yet never once to love.

And then from many a Poet's page
The blest reverse he proved:
How sweet to pass life's pilgrimage,
From purple youth to sallow age,
E'er loving and beloved!

The youth, he ceased; but still his words
Did o'er her fancy play;
They seem'd the matin song of birds,
Or like the distant low of herds,
That welcomes in the day.

The sympathetick chord she feels
Soft thrilling in her soul;
And as the sweet vibration steals
Through every vein in tender peals,
She seems to hear it roll.

Her alter'd heart, of late so drear,
Then seem'd a fairy land,
Where nymphs and rosy loves appear
On margin green of fountain clear,
And frolick hand in hand.

But who shall paint her crimson blush,
Nor think his hand of stone,
As now the secret, with a flush,
Did o'er her aching senses rush....
Her heart was not her own!

The happy Lindor, with a look
That every hope confess'd,
Her glowing hand exulting took,
And press'd it, as he fearful shook,
In silence to his breast.

Myrtilla felt the spreading flame,
Yet knew not how to chide,
So sweet it glided o'er her frame,
That with a smile of pride and shame
She own'd herself his bride.

No longer then, ye fair, complain,
And call the fates unkind;
The high, the low, the meek, the vain,
Shall each a sympathetick swain,
Another *self* shall find.

THE

OSTON REVIEW,

FOR

FEBRUARY, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quae commutanda, quae eximenda arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. Plin.

ARTICLE 4.

Works of Fisher Ames, compiled by a number of his friends, to which are prefixed notices of his life and character. Nihil tetigit quod non ornavit. Boston, T. B. Wait and Co. 1809. 8vo. 519 pages.

(Concluded from page 45.)

We have thus far attempted, in our extracts and remarks, to exemplify the spirit which predominates in these writings. That the labours of Mr. Ames had their origin in a love of country, equally pure and enlightened, can never be called in question by those, who knew him when living, or who examine these remains, uninfluenced by the jealousy or the fears of party, and aloof from the suggestions of any meaner passion. His mind, exhaustless in vigour, and overflowing with inherent abundance, is perpetually employed in pouring forth its riches into the bosoms of his countrymen, without other hope, than what their approbation and the sweet consciousness of fulfilled duty inspires. Elevation, purity, justness, utility, are the characteristicks of his sentiments. They scarce ever fail to inculcate a wise philosophy, and to infuse a sublime morality. Although for the most part emerging from the midst of the strongest passions of the human heart, and out of occasions supplying the most powerful stimulants to intemperance of language, political adversaries have seldom reason to complain either that the decency of discussion is unobserved, or the rights of independent opinion violated. Perhaps no political writer, in times of equal party violence, ever wrote so much, and resorted so little to personalities, strictly thus called. In allu-

sions to private vices, we believe, it may truly be said, that he never indulges. Folly, or foible, in elevated and influential characters, he sometimes condescends to make the object of his wit or satire. But the shaft he discharges at them is never winged by malignity, and its point has always a polish and a gentle humour, which sooths and heals the wound, in the hour it is inflicted.

But, although the delicacy of Mr. Ames's mind and its innate urbanity prohibited him from condescending to any illiberal attack on the private faults or vices of political enemies, yet the torrent of his eloquence, thus prevented from finding a passage through low and vulgar courses to its purpose, accumulated and rushed with a more dreadful force, through legitimate channels, on their political character and influence. With the factious, the desperate, the intriguing, the licentious and the wickedly aspiring, he made no composition, and disdained even to parley. Their principles and motives he never ceased to subject to a severe analysis, and scrutinized on all occasions their projects with an honest asperity, suited rather to excite against them the indignation of the publick, than to conciliate, or reform the subjects of his censure. The language of contempt, of scorn and detestation, in which he sometimes indulges, and which, it will not be denied, was sometimes deserved, is little calculated to assuage the animosities of the mind, or to scatter, or ripen, the seeds of conviction.

Accordingly the tendency of his writings is more to unite and animate the phalanx of his friends, than to augment it by recruits from the ranks of his opponents. He was a partisan warriour, perpetually dashing into the very centre of the hostile camp, disturbing the sleep of its commander, and depriving his guards of repose; but the result of his efforts was rather brilliant than decisive. He brought away more marks of honour, than trophies of victory; and obtained more evidences, than rewards, of prowess. His virtues and skill were the delight and admiration of his friends, but it does not appear, that he made any very durable impression on his enemies. Indeed it is obvious from many parts of his writings, that he had no higher hope from his exertions than that of consolidating his own party, and of maintaining in it a disciplined force of opinion, ready to watch and to limit the ravages of those who had possessed themselves of the citadel of

the constitution; and to take advantage of any imbecility, which their follies, their vices, or their wants might occasion.

His delineations of the character and progress of jacobinism, democracy, licentiousness and faction concentrate all the vigour of his genius. Views of this kind can never lose their interest, or their use. Since in every form of government, and especially in the republican, the same vices and passions rear their odious growth, and obstruct the hopes and sicken the prosperity of all times and of every people by their noxious germinations. The history of mankind is little else than a picture, exhibiting unprincipled ambition grasping at power, indifferent concerning means and regardless of consequences; short sighted honesty, beguiled by professions, seduced by its prejudices and humbled by its ignorance; camelion calculators, changing at every varying hue of party and every wayward view of interest, worshipping and wallowing before any idol, which can promote their selfish advancement. How these operate on each other, how they concur and combine in their projects, and thus affect the prospects, or change the destinies of nations, are shewn in these writings with considerable research of books and deep insight into human nature.

As contemporaneous commentaries on the course of American politicks, his essays are inestimable, both to the statesman and historian. A careful observer of occurrences, with a mind capable of comprehending the great, and discerning the minute cord of social combination, he traces with characteristick sagacity the analogies existing between present events and past, and their relations and effects upon the future. According to him, "politicks is the science of good sense applied to publick affairs;" and in conformity with this principle, his writings constantly attempt to make an elevated morality and a wise forecast the guides of national concerns. All his precepts are practical and pure. As his aim was to correct the sentiments of his readers, and neither to excite their passions, nor make profit by their prejudices, no splendid or sudden result was attained, or anticipated. The progress of unwelcome truth is slow, and the operation of the sober intellect, silent. His patriotick purpose was answered, if the wise and virtuous, turning away from the exclusive and beguiling search after private interest, could be made to rea-

lise the actual situation of national affairs, and the moral and political consequences their aspect portended.

Bred in the school of Washington, and having no higher hope, either for the felicity or honour of this nation, than that which the administration of that father of his country attained, Mr. Ames looked backward upon the glory and happiness of those times, with regret; around on the scenes passing when his essays were written, with indignation; and forward upon the prospects, which recent policy opened upon his country, with mingled emotions of grief and apprehension. Instead of an administration cultivating a vigorous and hardy growth of virtues among the citizens, he saw one teaching them to bear injustice and fear expense; to think it * victory and glory to purchase forbearance, under the name of territory, from a tyrant; and to celebrate the triumphs of party over the constitution, in breaking down the sacred ramparts of the judiciary power, as a recovery and new guarantee of liberty. He saw "the tribunes successful," and "the judges at the bar." He witnessed a majority, looking with distrust on senates, courts, and judges, the bulwarks of liberty, and with complacency on the licentious, who were destined to subvert it. He perceived the constitution modelled, almost without a struggle, to suit the purposes of state and personal ambition; while the Thomas Paines and their patrons were giving circulation and popularity to doctrines, equally subversive of morals, of religion and freedom.

In this state of actual perception and melancholy anticipation, it is not wonderful, that a mind, such as his, pure, independent, and elevated, wrapt in love of country, absorbed, as much as ever mind was, by this passion, should sometimes give utterance to expressions, which severe criticism cannot justify, and which the sordid calculations of ambition, could they have found place in his breast, would never have permitted. It is not to be denied, that, in the hope of recovering his fellow citizens from that deep sleep concerning their rights, into which, drugged by demagogues, it seemed to him they had fallen, desirous of touching some nerve which party spirit had not yet palsied, he gives scope to invectives too general to be just, and too virulent and indiscriminate to hold consent with that mildness of temper and precision of judgment, which

* Page 273.

were eminently his characteristicks. Perceiving that his countrymen, decoyed by vulgar arts of popularity, were deviating from the paths in which Washington had led them, and growing familiar with doctrines, equally destructive of their peace and estranged from their constitution, he hesitated not to seize on whatever weapons were at hand, which to him appeared best calculated to rouse the torpid, or probe the corrupt. His solicitations are chiefly applied to their interest, their honour, their love of country, their sense of justice, and devotion to liberty. When these fail, or seem insufficient, he does not scruple to resort to the language of contempt, to the harshness of reproach, and the bitterness of unqualified scorn. Thus, in one place, he speaks of his countrymen, as "choosing infamy and paying fifteen millions for it," as "compensating the aggressor * for the fatigue of kicking them," as "celebrating as a jubilee that treaty, which made their debasement an article of the law of nations." In another he says of their inclinations, that they † "cling to gold and are bedded in it, as deeply as that precious ore in the mine." And in a third, that they "are ‡ prostrate already, and of all men on earth the fittest to be slaves."

The reason, if not an apology, for these and similar asperities, sometimes, though seldom, occurring in his works, may be found in the high state of feeling, to which his mind was elevated by the purity and the fervour of its zeal. Unmindful of himself, forgetful of every thing but his country, penetrated with shame at its disgrace, and with apprehension at its prospects, he thought only how to utter his indignant sense of the apathy and blind security, with which, to his eye, it was sliding downward to its fate. Expressions of this kind are to be regretted, not merely because, taken independently of the circumstances and connexions in which they were uttered, they exhibit false views of his countrymen, but because they are of a nature easily to be mistaken by the weak, and certainly to be misrepresented by the artful. They afford an opportunity, which those who incline to depreciate his memory or his works will not fail to seize, and offer an occasion not to be neglected by those who watch for seasons favourable to flatter and to profit by the people's power. It is easy to raise, at such expressions, the affected cry of indignation or of horrour; and,

* Page 273. † Page 471. ‡ Page 510.

during its sound and its influence, multitudes will be deprived both of the power of scrutiny and the capacity of judgment.

But these clamours soon die on the ear and perish from the memory. Justice will in due season resume her seat, and truth at last assert her authority. A familiar acquaintance with his works will vindicate this author from the absurd intention, which some pretend to recognize in these expressions, to insult and degrade the character of his country. Can so foul an aspersion for one moment settle upon him, whose time and talents were devoted to its service? Can such a purpose be consistent with those wise maxims, pure principles and enlarged views of duty, by which it is his invariable study to stimulate and improve his fellow citizens? Shall he be suspected of placing a low estimate on the character of his country, whose whole life, in a manner, was employed in the noble attempt to rectify and elevate it? He, to whose bosom "a stain is like a wound," will glow with indignation at deviations from duty, which men of grosser sense will not notice, and scarcely can perceive. Strong affections, disappointed, or deceived in favourite hopes, naturally pour themselves forth in language not reconcileable with exact justice or perfect discretion. A lover of his country, whose soul is absorbed in its interests, and who lives but when it prospers, cannot utter in measured style his sense of its wrongs, or his humiliation at its shame.

An imagination, faithful to nature, hurries men of quick sensibilities into the midst of distant consequences. Future event stands before their intellectual sense, like present reality. They see and speak of what is to come, as though it existed. They feel effects in their causes; and draw the character of what they fear, not so much from that aspect, which the state of things at the instant offers, as from those melancholy anticipations of results, which to them in their prescience are present. A statesman, summoning his fellow citizens to perform irksome duties, and to submit to painful self-denials, cannot be condemned to the studied precision of the schools. The language of the impassioned orator or of the indignant moralist, striving to awaken, to excite and to elevate, is not to be tried by the stern precepts of distributive justice, or by the maxims of cold-blooded criticism. It is the natural tendency of strong passions to generalize and to amplify whatever objects cross the mind in its fervour. Truth would lose half its

auxiliaries, and eloquence its whole power, if zeal and sentiment were to be dealt out by grains and scruples, and if nothing should be permitted to escape from the thought, which had not been first adjusted by the line and the square.

His view of "the dangers of American liberty" is sketched with the hand of a master. It is to be lamented that he has not filled up this outline. From its unfinished state, its colouring appears frequently overcharged, and its proportions distorted. But although sometimes disappointed, and at others dissatisfied with principles not sufficiently illustrated, and reflections not enough limited, yet no man can contemplate this noble relick of genius without veneration for its author, or can quit it without carrying away impressions equally solemn and useful. These are not the less important, because, at times, we may not completely acquiesce in his conclusions. That the liberty of this country is mortal; that its deadly enemies are our vices and passions, party propensities and state ambition; that, if it fall by a domestick foe, it will be a victim to one or the other, or to a combination of all these agents, will easily be admitted. But that this event is "as speedy as sure," that no palliations will postpone it for a time, or will break the force of suffering when it arrives, we cannot be persuaded. The miseries of life, like its blessings, are never wholly unmixed. We cannot perhaps precisely mark the point on the horizon, from which light and safety shall spring. This uncertainty is not so much the result of our political, as of our natural condition. It belongs to us, as men. It is the course in which Providence, for wise purposes, conducts the destinies of nations, as well as of individuals. But amid the experience of present and the melancholy anticipation of future evil, the patriot finds hope and encouragement in reflections like those, with which the poet invigorates his hero.

> Tu ne cede malis, sed contra audentior ito,
> Quàm tua te fortuna sinet. Via prima salutis,
> Quod minimè reris.....pandetur.....

From the nature of things and the peculiar state of our country, it would not be difficult to make probable that the fate of our liberties may long be delayed; and that, with much depression of the good, and frequent elevation of the bad, amid bickerings and backbitings, and party contests and factious intrigues, the mortification of the honourable and the

exultation of the base, the possession of our free constitutions may be prolonged, and much of their essential spirit preserved. That a crisis "must advance," and faction, and, in its train, despotism, ultimately flourish, few will not discern.

In his estimate of the prospects of our country, Mr. Ames followed, perhaps too closely, the result of general principles and particular history, without sufficient allowance for the circumstances, in which this nation finds itself placed, and which necessarily tend to change, and to check the phenomena, which usually accompany the progress of liberty. The diversity and extension of local interests, and the force and number of local sovereignties, which at first seem to multiply the chances of discord and disunion, probably limit them; or at least restrain them from suddenly bursting into acts of violence. The machinery of our numerous and widely extended governments is too complicated, for any single intrigue for a length of time to manage. Diversity of interests, constantly shifting both their weight and direction, will probably prevent any long concentration of power in one hand. The result of elections will, for the most part, be the effect of local and personal influences, and not often be governed by any general, or wide-spread arrangement. Jealousies and rivalries will spring up between different parts of the union, but will not suddenly dissolve it. Each member will bear much, before it will entertain the idea of disunion and severance. For all must realise and dread the uncertain state into which we should launch, and the chances of internal or external subjugation which would follow. Indeed Mr. Ames, although he seldom indulges in calculations of this kind, is not wholly free from them.

"For these * and other reasons, I think, our condition may not soon be changed so essentially as, in like circumstances, it would be in any other country. We shall lose, indeed, almost every thing, but my hope is, that we shall save something and preserve it long."

His illustrations of history are full of originality and instruction. He had read it with the eye of a practical statesman; and his delineations have the combined aid of genius and experience. What Bolingbroke in verbose declamations attempted to teach, Mr. Ames in the simplicity and force which a benignant nature inspired, has exemplified. His wri-

* p. 489.

tings in this respect are models, which he, who would learn how to profit by the records of other times, ought diligently to study. He separates the rich ore from the dross, and opens veins of intellectual wealth, which were before hidden under the rubbish of indiscriminate narration. The similitude, which the workings of the human passions in all ages present, and the general uniformity of their tendency, are exhibited with no less beauty than skill. History is itself illustrated, and our own times instructed. The reader is made wiser both concerning the present, and concerning the past.

It is to be lamented, that a mind, so deeply imbued with political science and so rich in native resources, should not have employed itself in some work of a high and general character. But the object of his labours was, as we have said, present utility. To break the obstinacy of party spirit, to make honest men alert, and wise men active about the instant and fleeting interests of society, to seize these occasions for developing important knowledge and disseminating just principles, seemed to have comprised his whole purpose. These ends attempted or attained, the task is fulfilled which his sense of duty imposed. His motive was never ostentation. Hope of fame seldom connected itself with his political industry. On temporary topicks, in occasional essays, amid the struggles of party, he scatters the wealth of his thought and the splendours of his imagination, with an ease and profusion which at once indicates the height of the intellectual spring and its inexhaustible abundance. Of the value of his political works he seems to have had little consciousness. He neither preserved any record of them, nor strove by any art to promote their celebrity. If they have attained a permanent form, it is because they have wrested this distinction from the reluctant admiration of his contemporaries. If they acquire, as they will, a lasting reputation in future times, it is because the current of years, which hurries into oblivion things trifling and temporary, only polishes, as it passes, the rock of marble ; and as it sweeps away the extraneous substances, which at first obscured its base, lifts gradually into the notice and esteem of men its rich veins and majestick proportions.

The common observer is chiefly attracted by the novel and splendid imagery which abounds in his writings. But the critical eye delights in the purity and perspicuity, both of style and sentiment, the correct choice of language, and the

sweetness and simplicity, for which they are no less distinguished. His political essays, particularly those written in the latter years of his life, are eminently conspicuous for such characteristicks. In these, his periods are free from all classical inversion and oratorical ostentation. His sentences, short, terse, and often sparkling with antithetical brightness, attract the attention of the heedless and facilitate the comprehension of the dull. They seek and preserve an unambitious level of style, equally removed from vulgarity, or elevation; softening the severity of research by their facility, and beguiling the tediousness of investigation by frequent scintillations of wit and fancy. They are models, as fine perhaps as any language possesses, of that species of composition, in which learning and genius may best diffuse wisdom and truth among the mass of mankind. The flow of thought is easy, and the arrangement of the words unstudied and natural. His style, springing from the soil of the best English and Latin classicks, partakes of the raciness of both. In the pride and power of his fancy, he sometimes takes flights into regions, where criticism can neither follow nor uphold him. On these occasions, it is enough for men in general to gaze and wonder. But should any, not endowed alike by propitious nature, strive to emulate,

ceratis ope Daedaleâ
Nititur pennis, vitreo daturus
Nomina ponto.

His eulogy on Washington, and his sketch of the character of Hamilton are noble instances of the force and abundant resources of his genius. Yet, considered merely as compositions, they are not the most favourable specimens of his writings. In both the occasion claimed a stateliness of thought and manner, not readily assumed by a mind distinguished for native ease and simplicity. Both exhibit marks of labour and an exertion of skill, to which on ordinary occasions he could not submit, and which did not belong to the character of his style. The staid solemnity of formal eulogy was little suited to the range of his free and elastick spirit. He acts his part indeed in the serious pageantry with dignity and grace, but his step is measured and his motions evidently under restraint. Accordingly his eulogy on Washington is perhaps of all his writings the most obnoxious to the censures of minute criticism.

Of his speeches, that on the British treaty has the greatest celebrity. Undoubtedly it is a noble exertion of patriotism and genius. As a specimen of his eloquence, it is probably the most elevated; but as a model of parliamentary speaking, that on biennial elections is the most perfect. Of the kind, it is difficult to conceive any thing more exquisite. Compared indeed with the gigantick growth of late declamations, it is but a miniature. But it contains all the qualities and proportions of the refined oration. It is almost unequalled for proprietry, precision, simplicity and completeness.

Concerning his writings in general it may be said, that he succeeded in whatever he undertook. General truth is made familiar, and abstruse principles perspicuous, by his pen. He always illuminates, and often blazes in an unrivalled splendour. He thought deeply, he reasoned independently, and he was restrained by no self regards from uttering any truth, which came to him in the strength of conviction. Of consequence, he not unfrequently offended the prejudices of his time, and was exposed to the vindictive clamour of the artful and the interested. He is however now no longer affected by human censure or applause. Henceforward he lives only in the influences of the truths which he taught. May these influences be extended. May his fame, as it deserves, be dear to his country, and long cherished, as one of the brightest rays of her own glory.

A life of Mr. Ames, written with distinguished ability, is connected with this volume. The narrative is faithful. The delineations of his character are skilful and true. Those parts of it, which are susceptible of moral illustration, are drawn into notice by a train of reflections of the happiest tendency. His political principles and opinions are exhibited in an analysis, equally just and useful. It is worthy of its subject; and claims and is admitted to a high rank among the literary productions of our country.

ARTICLE 4.

A History of New York, from the beginning of the world to the end of the Dutch Dynasty. Containing among many surprising and curious matters, the unutterable ponderings of Walter the Doubter, the disastrous projects of William the Testy, and the chivalrick achievments of Peter the Headstrong, the three Dutch Governours of New Amsterdam; being the only authentick history of the times that ever hath been, or ever will be published. By Diedrick Knickerbocker. In two volumes. Inskeep and Bradford and W. M'Ilhenny. 1809. pp. 526. 12mo.

CAPTAIN Hudson, an Englishman, commanding a ship belonging to the Dutch East India Company, while prosecuting a voyage for the discovery of a north-west passage to China, entered the bay of New York in the year 1609. He advanced up the majestick river Mohegan, as it was called by the Indians, but which now bears his name. After his return to Holland, the Dutch government sent out a ship with a few colonists who took possession of the country, called it Niew Nederlandts, and began to build the present city of New York, under the name of New Amsterdam. The Dutch retained possession of this fine, and from its situation very important country, till 1664, when an English expedition, commanded by colonel Nicholls, arrived before the city, which was surrendered to him by capitulation. It was immediately erected into an English province, which, as well as its capital, took the name of New York.

The meagre annals of this short-lived Dutch colony have afforded the ground work for this amusing book, which is certainly the wittiest our press has ever produced. To examine it seriously in a historical point of view, would be ridiculous; though the few important events of the period to which it relates are, we presume, recorded with accuracy as to their dates and consequences.

These materials, which would have hardly sufficed to fill a dry journal of a few pages, are here extended to two volumes. They only compose the coarse net-work texture of the cloth, on which the author has embroidered a rich collection of wit and humour. The account of these honest Dutch governours has been made subservient to a lively flow of good natured satire on the follies and blunders of the present day, and the

perplexities they have caused. This writer, wisely enough perhaps, laughs at what makes others groan; and if any thing can be hoped from ridicule, the rash imbecility of those ignoble *plagiarists*, who have been for some years past carrying on war by proclamations and resolutions, might by this work be shamed into a retreat and concealment.

The great merit, and indeed almost the only one, which the varied labours of former times have left to the literature of the present day, aptness and fertility of allusion, will be found almost to satiety in these pages. Those who have a relish for light humour, and are pleased with that ridicule which is caused by trifling, and, to the mass of the world, unobserved relations and accidents of persons and situations, will be often gratified. They will soon perceive that the writer is one of those privileged beings, who, in his pilgrimage through the lanes and streets, the roads and avenues of this uneven world, refreshes himself with many a secret smile at occurrences that excite no observation from the dull, trudging mass of mortals. "The little Frenchmen, skipping from the battery to avoid a shower with their hats covered with their handkerchiefs;" the distress of "the worthy Dutch family" annoyed by the vicinage of "a French boarding house," with all its attendant circumstances, even down to "the little pug-nose dogs that penetrated into their best room," are examples among many others of this disposition. The people of New England are the subjects of many humorous remarks, but we are glad to observe made with so much good-nature and mingled compliment and satire, that they themselves must laugh.

It is in vain to attempt to analyse a work of this kind; its character can be best made known by extracts. We shall select for this purpose the portrait of *Wouter Van Twiller*.

"The renowned WOUTER (or Walter) VAN TWILLER was descended from a long line of dutch burgomasters, who had successively dozed away their lives and grown fat upon the bench of magistracy in Rotterdam; and who had comported themselves with such singular wisdom and propriety, that they were never either heard or talked of—which, next to being universally applauded, should be the object of ambition of all sage magistrates and rulers.

"His surname of Twiller, is said to be a corruption of the original *Twijfler*, which in English means *doubter*; a name admirably descriptive of his deliberative habits. For though he was a man, shut up within himself like an oyster, and of such a profoundly reflective turn, that he

scarcely ever spoke except in monosyllables, yet did he never make up his mind, on any doubtful point. This was clearly accounted for by his adherents, who affirmed that he always conceived every subject on so comprehensive a scale, that he had not room in his head, to turn it over and examine both sides of it, so that he always remained in doubt, merely in consequence of the astonishing magnitude of his ideas!

"There are two opposite ways by which some men get into notice—one by talking a vast deal and thinking a little, and the other by holding their tongues and not thinking at all. By the first many a vapouring, superficial pretender acquires the reputation of a man of quick parts—by the other many a vacant dunderpate, like the owl, the stupidest of birds, comes to be complimented, by a discerning world, with all the attributes of wisdom. This, by the way, is a mere casual remark, which I would not for the universe have it thought, I apply to Governour Van Twiller. On the contrary he was a very wise dutchman, for he never said a foolish thing—and of such invincible gravity, that he was never known to laugh, or even to smile, through the course of a long and prosperous life. Certain however it is, there never was a matter proposed, however simple, and on which your common narrow-minded mortals, would rashly determine at the first glance, but what the renowned Wouter put on a mighty mysterious, vacant kind of look, shook his capacious head, and having smoked for five minutes with redoubled earnestness, sagely observed, that "he had his doubts about the matter"—which in process of time gained him the character of a man slow of belief, and not easily imposed on.

"The person of this illustrious old gentleman was as regularly formed and nobly proportioned, as though it had been moulded by the hands of some cunning dutch statuary, as a model of majesty and lordly grandeur. He was exactly five feet six inches in height, and six feet five inches in circumference. His head was a perfect sphere, far excelling in magnitude that of the great Pericles (who was thence waggishly called *Schenocephalus*, or onion head)—indeed, of such stupendous dimensions was it, that dame nature herself, with all her sex's ingenuity, would have been puzzled to construct a neck, capable of supporting it; wherefore she wisely declined the attempt, and settled it firmly on the top of his back bone, just between the shoulders; where it remained, as snugly bedded, as a ship of war in the mud of the Potowmack. His body was of an oblong form, particularly capacious at bottom; which was wisely ordered by providence, seeing that he was a man of sedentary habits, and very averse to the idle labour of walking. His legs, though exceeding short, were sturdy in proportion to the weight they had to sustain; so that when erect, he had not a little the appearance of a robustious beer barrel, standing on skids. His face, that infallible index of the mind, presented a vast expanse perfectly unfurrowed or deformed by any of those lines and angles, which disfigure the human countenance with what is termed expression. Two small grey eyes twinkled feebly in the midst, like two stars of lesser magnitude, in a hazy firmament; and his full fed cheeks, which seemed to have taken toll of every thing that went into his mouth, were curiously mottled and streaked with dusky red, like a spitzenberg apple.

"His habits were as regular as his person. He daily took his four stated meals, appropriating exactly an hour to each; he smoked and doubted eight hours, and he slept the remaining twelve of the four and twenty. Such was the renowned Wouter Van Twiller—a true philosopher, for his mind was either elevated above, or tranquilly settled below, the cares and perplexities of this world. He had lived in it for years, without feeling the least curiosity to know whether the sun revolved round it, or it round the sun; and he had even watched for at least half a century, the smoke curling from his pipe to the ceiling, without once troubling his head with any of those numerous theories, by which a philosopher would have perplexed his brain, in accounting for its rising above the surrounding atmosphere."

The picture of the Hudson and its scenery exhibits a taste, a freshness, an effect, in some of the parts, that rivals the poetick painting of Walter Scott.

"Now did the soft breezes of the south steal sweetly over the beauteous face of nature, tempering the panting heats of summer into genial and prolifick warmth: when that miracle of hardihood and chivalrick virtue, the dauntless Peter Stuyvesant, spread his canvass to the wind, and departed from the fair island of Mana-hata. The galley in which he embarked was sumptuously adorned with pendants and streamers of gorgeous dyes, which fluttered gaily in the wind, or drooped their ends into the bosom of the stream. The bow and poop of this majestick vessel were gallantly bedight, after the rarest dutch fashion, with naked figures of little pursy cupids with periwigs on their heads, and bearing in their hands garlands of flowers, the like of which are not to be found in any book of botany; being the matchless flowers which flourished in the golden age, and exist no longer, unless it be in the imaginations of ingenious carvers of wood and discolourers of canvass.

"Thus rarely decorated, in style befitting the state of the puissant potentate of the Manhattoes, did the galley of Peter Stuyvesant launch forth upon the bosom of the lordly Hudson; which as it rolled its broad waves to the ocean, seemed to pause for a while, and swell with pride, as if conscious of the illustrious burthen it sustained.

"But trust me, gentlefolk, far other was the scene presented to the contemplation of the crew, from that which may be witnessed at this degenerate day. Wildness and savage majesty reigned on the borders of this mighty river—the hand of cultivation had not as yet laid low the dark forests, and tamed the features of the landscape—nor had the frequent sail of commerce yet broken in upon the profound and awful solitude of ages. Here and there might be seen a rude wigwam perched among the cliffs of the mountains, with its curling column of smoke mounting in the transparent atmosphere—but so loftily situated that the whoopings of the savage children, gambolling on the margin of the dizzy heights, fell almost as faintly on the ear, as do the notes of the lark when lost in the azure vault of heaven. Now and then from the beetling brow of some rocky precipice, the wild deer would look timidly

down upon the splendid pageant as it passed below; and then tossing his branching antlers in the air, would bound away into the thickets of the forest.

"Through such scenes did the stately vessel of Peter Stuyvesant pass. Now did they skirt the bases of the rocky heights of Jersey, which spring up like everlasting walls, reaching from the waves unto the heavens; and were fashioned, if tradition may be believed, in times long past, by the mighty spirit Manetho, to protect his favourite abodes from the unhallowed eyes of mortals. Now did they career it gaily across the vast expanse of Tappan bay, whose wide extended shores present a vast variety of delectable scenery—here the bold promontory, crowned with embowering trees advancing into the bay—there the long woodland slope, sweeping up from the shore in rich luxuriance, and terminating in the rude upland precipice—while at a distance a long waving line of rocky heights threw their gigantick shades across the water. Now would they pass where some modest little interval, opening among these stupendous scenes, yet retreating as it were for protection into the embraces of the neighbouring mountains, displayed a rural paradise, fraught with sweet and pastoral beauties; the velvet tufted lawn—the bushy copse—the tinkling rivulet, stealing through the fresh and vivid verdure—on whose banks was situated some little Indian village, or peradventure, the rude cabin of some solitary hunter.

"The different periods of the revolving day seemed each with cunning magick, to diffuse a different charm over the scene. Now would the jovial sun break gloriously from the east, blazing from the summits of the eastern hills and sparkling the landscape with a thousand dewy gems; while along the borders of the river were seen heavy masses of mist, which like midnight caitiffs, disturbed at his approach, made a sluggish retreat, rolling in sullen reluctance up the mountains. At such times all was brightness and life and gaiety—the atmosphere seemed of an indescribable pureness and transparency—the birds broke forth in wanton madrigals, and the freshening breezes wafted the vessel merrily on her course. But when the sun sunk amid a flood of glory in the west, mantling the heavens and the earth with a thousand gorgeous dyes—then all was calm and silent and magnificent. The late swelling sail hung lifelessly against the mast—the simple seaman with folded arms, leaned against the shrouds, lost in that involuntary musing which the sober grandeur of nature commands in the rudest of her children. The vast bosom of the Hudson was like an unruffled mirrour, reflecting the golden splendour of the heavens, excepting that now and then a bark canoe would steal across its surface, filled with painted savages, whose gay feathers glared brightly, as perchance a lingering ray of the setting sun gleamed upon them from the western mountains.

"But when the fairy hour of twilight spread its magick mists around, then did the face of nature assume a thousand fugitive charms, which to the worthy heart that seeks enjoyment in the glorious works of its maker, are inexpressibly captivating. The mellow dubious light that prevailed, just served to tinge with illusive colours, the softened features of the scenery. The deceived but delighted eye sought vainly to

discern in the broad masses of shade, the separating line between the land and water; or to distinguish the fading objects that seemed sinking into chaos. Now did the busy fancy supply the feebleness of vision, producing with industrious craft a fairy creation of her own. Under her plastick wand the barren rocks frowned upon the watery waste, in the semblance of lofty towers and high embattled castles—trees assumed the direful forms of mighty giants, and the inaccessible summits of the mountains seemed peopled with a thousand shadowy beings.

"Now broke forth from the shores the notes of an innumerable variety of insects, who filled the air with a strange but not inharmonious concert—while ever and anon was heard the melancholy plaint of the Whip-poor-will, who, perched on some lone tree, wearied the ear of night with his incessant moanings. The mind, soothed into a hallowed melancholy by the solemn mystery of the scene, listened with pensive stillnes to catch and distinguish each sound, that vaguely echoed from the shore—now and then startled perchance by the whoop of some straggling savage, or the dreary howl of some caitiff wolf, stealing forth upon his nightly prowlings.

"Thus happily did they pursue their course, until they entered upon those awful defiles denominated THE HIGHLANDS, where it would seem that the gigantick Titans had erst waged their impious war with heaven, piling up cliffs on cliffs, and hurling vast masses of rock in wild confusion. But in sooth very different is the history of these cloud-capt mountains.—These in ancient days, before the Hudson poured his waters from the lakes, formed one vast prison, within whose rocky bosom the omnipotent Manetho confined the rebellious spirits who repined at his control. Here, bound in adamantine chains, or jammed in rifted pines, or crushed by ponderous rocks, they groaned for many an age. At length the lordly Hudson, in his irresistible career towards the ocean, burst open their prison house, rolling his tide triumphantly through its stupendous ruins."

A Sermon preached January 10, 1810, *at the Dedication of the Church in Park-street, Boston. By Edward D. Griffin, D. D. stated Preacher in said Church, and Bartlet Professor of pulpit Eloquence in the Divinity College at Andover.* 2 *Chron.* 6. 18. But will God in very deed dwell with men on the earth? Behold, Heaven, and the Heaven of Heavens, cannot contain thee; how much less this house which I have built! Boston printed and published by Lincoln and Edmands, No. 53, Cornhill. 8vo. pp. 34.

THE Professor of Eloquence opens his discourse with a picture of the situation of Solomon, when he made the dedication prayer, from which the text is taken. As the first paragraph of the sermon is a pretty fair specimen of the beauties and faults of the whole performance, it is here extracted.

"Such a *view* of the immensity and omnipresence of God was presented to the *view* of Solomon, as he lifted his eyes to heaven, to offer that memorable prayer at the dedication of the temple. Elevated on a brazen scaffold, in the centre of an open court, with the heavens for his canopy, and surrounded by the many thousands who had assembled to attend the feast of tabernacles, he kneeled;—while breathless silence held the immense concourse, and every eye was fixed on *their* king, the royal suppliant kneeled; and spreading forth his hands towards heaven, offered *this* prayer to the Being for whose honour he had reared, and to whose service he was dedicating, that magnificent edifice. While his eye surveyed the *heavens*, which God had SPREAD *out as a tent to dwell in*;—while his *sublimated* mind rose to the contemplation of that infinite Being who *suspended* from His throne, as a *mote*, the *heavens* and the earth;—while, from that amazing height, *he* looked down upon the speck which he had called a temple,—he cried aloud, *Will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have built!*

Three questions constitute the heads of this discourse.

"Does He whom the heaven of heavens cannot contain, dwell *in any place?* Will He condescend to dwell *with men on the earth?* Can we presume to hope that He will dwell *in the house which we have built?*"

This is a happy division; and these different heads might have been pursued if not with more advantage, at least with greater ingenuity. But the preacher is satisfied with one common answer to the three questions, which, with some modifications, amounts to this: That "a person or agent," who is neither the first, second, nor third person in the trinity, but a person compounded of the whole Godhead, and a human nature* (1) *dwells now* in heaven, "where the glories of the *omnipresent* God are in him collected to a point, and exhibited from a single throne to every eye"; (2) *has dwelt* upon earth in different ages and in different forms; and (3) *still dwells*

* The Professor has attempted to give us his meaning more carefully in a note.

"By this is meant, (1) that the union is so intimate, that, with the same lips, and in the same sentence, He can apply to both natures the same *personal pronoun.*" (John 10. 18;)— [Who ever heard of a *personal* pronoun's being applied to a *nature*, or to any thing but a *person?*] (2) "that the sufferings of the human nature are as meritorious as though they had been the sufferings of the divine; the blood that was shed being considered the blood of God;" (Acts 20. 28;) [But if the union is so intimate, that the blood which was shed may be considered as the blood of God, we would ask why the sufferings may not *for the same* reason be considered as the sufferings of God? The Professor surely is not ignorant, that Acts xx. 28. cannot *now* be *fairly* quoted for this pur-

in the church, where "the glory of all his perfections meets the eye of his people in one blaze from the face of Jesus Christ." All this may be thought a very clear and edifying answer to the questions in the text, but we doubt whether it would have been as satisfactory to Solomon, as it seems to be the professor.

Indeed the doctrinal part of this discourse is a bewildered and bewildering account of the manifestations of God to his creatures, and seems to be intended as a statement of the doctrines of the trinity, and of the deity of Christ. On this subject the *language* of the Westminster confession, which the professor has received, as the symbol of his faith, has at least the merit of simplicity, and precision.

"In the unity of the Godhead there be three persons, of one substance power and eternity; God the Father, God the Son, and God the Holy Ghost.

"The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did when the fulness of time was come, take upon him man's nature—so that two whole, perfect, and distinct natures, the Godhead, and the manhood, were inseparably joined together in one person, without conversion, composition, and confusion; which person is very God and very man, yet one Christ, the only mediator between God and man."

On the other hand, the Professor says that this Son of God, or mediator, is "*not* the second person in the trinity *as such*;" "nor did he ever conduct the affairs of fallen man as the second person in the Trinity, *but only as the Christ.*" Now as this Christ "is an agent uniting two natures in one office," and always conducted the affairs of men in this *character*, it is to be presumed he has *always* united the two natures, in his intercourse with men. Of course this is a *fourth* person, differing from either of the other *three*, who yet retain their distinctive and unchangeable properties.

It is to be hoped that we have now arrived at that final adjustment of the Divinity, which in the opinion of the Professor is the orthodox doctrine. If so, we are now presented with *four*, (perhaps *five*) persons, who are to be the objects of our worship. We have, 1st. the *three* original *persons* of

pose—see Eclect. Rev. vol. v. p. 1.]—(3) "that the same *person* that *suffered*, has the *reward* of governing the universe, and bringing His people to glory; all of which cannot be predicated of either nature exclusively. (Matt. 28. 18. Acts 5. 31.)

God the Father, God the Son, and God the Holy Ghost, who altogether make but one God; we have, *next*, an agent or *person* called Christ, who is neither of the former persons, but a being in whom *two natures* make but *one person*, as before *three persons* made but *one nature;* and after all these compositions, and decompositions, we have, *lastly* (it is to be hoped) *Him* who, though supposed to unite all these diversities, is almost forgotten in the scheme, the God and Father of our Lord Jesus Christ; to whom Solomon directed his sublime invocation, when he said in the opening of his prayer, O Lord God of Israel, THERE IS NO GOD LIKE THEE *in the Heaven nor in the Earth.*

We are not expressly informed by the Professor, whether the God who appeared to the Patriarchs was *then precisely* the same being with the Christ or mediatorial king as *now* existing. According to St. Austin, and the Westminster confession, he was not; since he did not consist of the two natures divine and human till after his incarnation, which took place only in the fulness of time. But as the Professor has not been explicit on the pre-existence of Christ's human nature, there is yet room for *the introduction of other persons;* for if the union of the divine nature to the human in the fulness of time was sufficient to constitute a *new* person, we know not why the former inhabitations should not have constituted other persons. For, as the Professor says, *then* he dwelt in a luminous cloud, *now* in the humanity. At least, if the Christ, during his intercourse with the Patriarchs, was not *then* a person consisting of two natures, which the Professor does *not* say, nor the second person in the Trinity, which he expressly *denies*, it is fair to ask, what was he? He might have been according to the present scheme another person, as much distinguished from Christ by peculiar properties, as any one of the persons in the Godhead from any of the others. Those who wish to know something of the confusion of the technical theologians on this part of their creed, may consult Dr. Watt's Dissertations on the Trinity; and if they would see this confusion fairly exemplified, let them read the present discourse.

All this darkness and embarrassment about a Trinity, or quaternity, results from a strange disposition to convert the divine appearances mentioned in the scriptures, or modes of communication with mankind, into distinct persons or intelli-

gent agents. By the same method of interpretation not only the word and spirit, but the breath, the mouth, the presence, the glory, the Shechinah, the oracle of God, may all assume a distinct personality, and be regarded as so many divine persons. Till theologians on the one hand are more attentive to scripture phraseology, and are willing to make proper allowances for the idioms of the eastern languages; and till the common people on the other will consent to take their understandings with them to the perusal of their bibles; it will be always easy to make up as many persons in the Godhead, as the fashion of the day may determine to be orthodox. Till such technical babble is relinquished, men will go on to talk about God, in terms which no wit of man can reconcile with the doctrines of Jesus Christ, or with the first and plainest notions of the human mind.

In Dr. Griffin's scheme, this agent or mediatorial person is at once "the representative of the whole Godhead," and of the whole human race. In this character, it seems, "he has held and distributed gifts from the beginning of the world, *because* he had given *security for the payment of their price;*" yet notwithstanding this after he had paid that price, "he received more formally," the gifts which he had always distributed. And what are these gifts? "The greatest of them," says the Professor, "is the holy spirit" (that is, the third person of the Godhead) "whom as his agent and representative, Christ sent forth to dwell more sensibly among his people." Thus Christ, the representative and agent of the *whole Godhead*, sends one of the persons of the Godhead as *his* representative and agent; and this double representation, it seems, could not have taken place except upon security's being given for the payment of a stipulated price. But to whom is this paid? The professor does not answer. It would have been too much to have given the only answer which the scheme admits; it was paid to that very God, who according to the orthodox creed consists of the *two senders*, and the *two sent*. And this, then, is that evangelical doctrine, "which if a man do not believe, he shall without doubt perish everlastingly!" It is surely time that all such jargon as this were banished from the pulpit; or if men will persist in the use of such unscriptural language, in professed explanation of the mode of the divine existence and operations, it is time that plain christians should know that it is the language of the schools, and not of Jesus Christ; and that it is no breach of reverence for God, or of christian decorum,

to state it in all its nakedness. We have said more on this subject than we should have done, had not the preacher devoted so large a portion of his discourse to a superfluous account of the doctrine of the Trinity, which neither the text nor the occasion required, and which in the present instance is recommended neither by novelty of thought or perspicuity of statement. Nothing so much exposes the religion of Jesus Christ to the contempt of mankind, as such pitiful attempts to dogmatize on this unsearchable subject.

The preacher proceeds to give a history of the undertaking which has resulted in the opening of this new house of publick worship. It clearly appears from the statement in the sermon, that a new church was wanted in the capital, to accommodate the increased number of inhabitants. It is then explicitly declared, that this church is raised to support the doctrines of Calvinism, as contained in the Westminster confession of faith, and to promote revivals of religion. That these are good purposes he proves from the good effects these doctrines have produced in New England in former days, and yet more clearly by a long roll of Calvinistick preachers in Boston, which we readily agree with the professor might easily have been doubled. "The happiness of New England," he thinks, is a monument "to the honour of our forefathers' sentiments." Two things however are wanting to complete the proof drawn from the tendency of Calvinism; one is to show that the *peculiarities* of Calvinism, and not the truths which it has in *common* with other systems, have produced these effects; and the other is to show, that wherever these peculiarities have ceased to be preached, the virtue and happiness of New England have declined. But this defect it was no doubt supposed the readers would supply for themselves. The other argument, drawn from the quotation of names and authorities, has this singular advantage, that it may be made to suit all places, periods and sects. To be sure its weight is infinitely greater in the Romish church than in any other portion of christendom; but, though its force has been a little impaired by the reformation, still, if seasonably introduced, and especially if good care is taken to select only such names as will tell, it may answer an occasional purpose, and come in aid of the Catechism, and the Assembly of Divines.

The preacher proceeds to state the doctrines, which, it is said, our fathers believed. In this statement there is a great

show of scripture quotation; but, to make the words of scripture speak more distinctly the doctrines of the Westminster confession, words and phrases are here and there interposed by the author. Let the intelligent reader observe, that if the words supplied by the preacher be omitted, and only the pure language of scripture be read, all the Calvinism of the creed vanishes at once.

We know not how it is, but the grand Calvinistick doctrine of the imputation of Adam's sin, and of Christ's righteousness, which our "forefathers would have sacrificed their lives to maintain," is here, as in another modern creed pretty well known, entirely omitted or eluded. Perhaps this is in conformity to the memorable exhortation of John Robinson, the spiritual father of the New England emigrants, which we beg leave to quote for the edification of those, who plead their authority at the present day.

"I am very confident that the Lord has more truth yet to break forth out of his holy word. For my part I *cannot sufficiently bewail* the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.—This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they *penetrated not* into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they first received. For it is not possible that the christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once." Neal's Hist. N. E. Toulm. ed. vol. ii. p. 120.

If the preacher follows this advice, the doctrine of imputation may not be the only one which he will find reason to omit. But as he has himself already taken the liberty to differ thus far from his standard, it is no little effrontery to say, thus far shalt thou go and no further, or to make use of their names (as if it were a desertion of religion itself to depart from them) who differed not a little from one another, as well as from the professor.

Then follows a sensible and animated expression of his wishes for a revival of religion. In these wishes we heartily concur, though perhaps our ideas of a true revival may in some degree differ from his own; but we must be pardoned for not expecting another "day of Pentecost," till we have apostles for our preachers, and miraculous gifts in our churches. Till then we must be allowed to suspect, that those appearances, which the preacher ventures to parallel with the extraordinary operations of the spirit on the day of Pentecost, *may be* the effect of natural causes, and sometimes even of "enthusiasm" itself, and not of supernatural interposition, or the fruits of that spirit which is meekness, joy, peace and love.

In the next paragraph the professor has, in our opinion, risen to the boldness of real eloquence. The effect of the whole would have been unimpaired, if the passage had ended with the scripture quotation. But the concluding sentence, "Behold him here! his glory fills the house! Bow yourselves before a present God!" is a little too hazardous. If this should fail of producing the effect intended, either from an unfortunate want of excitement in the audience, or any other accidental cause,—Eheu!——Instead of Christian eloquence, it sinks into the incantation of a Pagan priest; and we are reminded of the "Deus, deus ille, Menalca!" of Virgil, and "a present Deity! the walls rebound," of Dryden's ode.

We quote the last paragraph, as we have the first, as a fair specimen of the rhetorical merit of the discourse. The whole performance is distinguished by considerable fancy, but deformed by frequent confusion of images, and unpardonable inaccuracy of style.

"Finally, my brethren, though this is a noble beginning, I must not neglect to remind you that the principal thing remains yet to be done. The grand consummation is faithfully to employ the house in the worship of Him for whom it was built. Otherwise you lose all your labour, and pronounce this dedication a solemn farce. It would be lamentable if any of you, after all these exertions, should be excluded from *the congregation of the righteous*. Save me from the anguish of such anticipations! Come, then, as often as these opening doors shall invite you, and, in the spirit of humble worshippers, present yourselves, with your families, before the Lord. Let no idle fancy, no unhallowed feeling, ever pass these consecrated thresholds. In a house devoted to God, you have no right to think your own thoughts, or find your own pleasures. Charge your affections not to linger upon the sounds which shall here be uttered, or upon the objects which shall here meet the eye. Extend your views

above the house. God is not confined to temples made with hands. The heaven of heavens cannot contain Him. Bursting every barrier, and breaking every enchantment, let your thoughts *rise*, in the grandeur of true devotion, to Him who *fills all space*. And when the dust of this crumbled edifice shall be scattered *upon* the winds of heaven;—when the stones of the last earthly sanctuary shall *tremble* in the convulsions of expiring nature;—when the agonies of disappointment and despair shall seize on those who reproached your religion;—then, in the full assembly of your fathers, and with all the triumphs of victory, you shall ride the clouds with your victorious Prince. And when all the myriads of the redeemed, following the triumphant chariot of their returning King, shall shout at heaven's gate, *Lift up your heads, ye everlasting doors, and the King of glory shall come in!* you shall be welcomed to those abodes of salvation where there is *no temple*, but *the Lord God Almighty, and the Lamb*. Amen.

RETROSPECTIVE REVIEW.

ARTICLE 19.

The history of New-Hampshire, volume first, comprehending the events of one complete century from the discovery of the river Piscataqua. By Jeremy Belknap, A. M. member of the American Philosophical Society, held at Philadelphia, for promoting useful knowledge.

Tempus edax rerum, tuque invidiosa vetustas
Omnia destruitis; vitiataque dentibus aevi
Paulatim lenta consumitis omnia morte
Haec perstant. OVID.

Philadelphia; printed for the author, by Robert Aitken, &c. 1784.

The history of New-Hampshire, volume second, comprehending the events of 75 years, from 1715 to 1790; illustrated by a Map. By Jeremy Belknap, A. M. member, &c. Printed at Boston, for the author, by Isaiah Thomas and E. T. Andrews, 1791.

Volume third, containing a geographical description of the state, with sketches of its natural history, productions, improvements, and present state of society, and manners, laws, and government. By J. Belknap, &c. Printed at Boston, by Belknap and Young, 1792. 8vo.

DR. BELKNAP has long held a high rank among American writers, and his merits have perhaps been duly appreciated

by the literati of our country. When therefore he informs us in his preface to the third volume of the history of New-Hampshire, that the receipts on account of the sales of the two first volumes fall short of the actual expense of impression, we cannot but regret, that this history, a popular work, calculated to convey instruction and amusement to almost every class of readers, should have been so much neglected. It will be the object of the following review to call the attention of our readers to its merits.

The first volume, printed at Philadelphia in 1784, commences with the account of the voyage of captain Smith, who discovered the river Piscataqua in the year 1614. From this period, the different attempts to people New-Hampshire, and the causes of their ill success are fully detailed. The difficulties of the early settlers, and the misfortunes they endured from bending their attention to objects yielding quick returns and great profits, rather than to agriculture, the only solid basis of wealth, for neglecting which the Spanish Americans suffered poverty amid their mines, are well delineated, and the picture still represents the new parts of our country.

The first settlements in New-Hampshire were formed by tenants, sent out from England by the council of Plymouth, at the head of which were Mason and Gorges, men fully possessed of the enterprising and persevering spirit of the age, in which they lived. The company soon grew tired of the enormous expense, at which their tenants were supported, and gradually let the concern fall into the hands of these two individuals. When Mason died, his widow found the arrearages due to the tenants so great, that she let them take the property into their own hands, and gave up any further concern in it.

This occcurrence laid the foundation of a dispute, which lasted more than a century; and which occupies the most important part of the history of New-Hampshire during that period. The heirs of Mason claimed the larger part of New-Hampshire, by inheritance from their ancestor, to whom it had been granted, and upon which he had expended large sums of money. The people in possession of this property founded their title upon the abandonment of Mason's widow, and their own purchases of it from the Indians. The dispute continued with occasional interruption till 1745, when some of the inhabitants purchased Mason's claim for a small sum,

and releasing to the inhabitants the lands which they held in possession, received for themselves ample indemnification by the sale of what was unappropriated. Disputes respecting the boundaries of Mason's patent continued till a much later period.

These people, abandoned by their patrons, joined themselves to the government of Massachusetts. From this period their history is intimately interwoven with that of Massachusetts. In 1679, New-Hampshire was made a distinct province; but, as it was for many years governed only by a lieutenant governour, under the governour of Massachusetts, the history of the two states still continues closely connected, and in endeavouring to confine himself to his subject, Dr. Belknap continually risks becoming obscure. So much does our author feel this embarrassment, that in his third chapter he gives not the particular character of the first settlers of New-Hampshire only, but of New-England generally. This character is drawn with ability and impartiality. Sensible of the intolerant and narrow spirit of his forefathers, he does not attempt to conceal their faults, but relates them with candour, and shows the inconsistency of their opinions; at the same time recollecting that he is descended from them, he does it with tenderness, bringing to remembrance their virtues, and proving their failings to be those of the age in which they lived.

In chapter fourth, begins the account of the first Indian war. Dr. Belknap in all his relations of the disputes with the natives has discovered great impartiality in assigning the true causes of the disagreements between them and the English settlers, and in vindicating the Indian character from the aspersions cast upon it. At the same time these descriptions are extremely prolix and tedious. The Indian wars on the part of the natives consisted almost wholly in the attempts of small parties to surprise scattered families of the settlers, who in their earlier wars were generally murdered, and in the later made captive, for the sake of obtaining their ransom. They waited patiently for a favourable opportunity to execute their object, and having accomplished it, retreated with the booty. The settlers on their part endeavoured to defend themselves against surprises, and in the early wars were obliged to go armed into the field to pursue their daily labour. Attempts were occasionally made to surprise the savages, but these were not often attended with success. There was never any thing, which deserved the name either of an army or of a battle.

Every particular of these wars is minutely related; and the peculiar conduct and sufferings are recorded of most of the individuals engaged during their whole course. To show the manner in which their wars were conducted, and to represent it more forcibly by a few particular relations, was certainly proper; but when we find page after page of murder, differing only in unimportant circumstances, it is impossible to refrain turning from the recital with disgust. Who could tolerate in a history of France a particular relation of the conduct and sufferings of every victim during the reigns of Marat and Robespierre? We regret this minuteness of Dr. Belknap the more, because at the end of his account of the second Indian war, he has drawn a general character of the Indians, and has portrayed in striking colours both their vices and virtues.

The early part of the civil history of New-Hampshire is almost wholly occupied with the endeavours of the claimants under Mason to recover the property abandoned by his widow, and the resistance of the occupants. The Masonians possessed the greatest influence in England, and were enabled to have New-Hampshire erected into a distinct government contrary to the wishes of the people, and to have officers appointed who favoured their cause. On the other hand the decisions of these officers were prevented by the people from taking effect. One circumstance is remarkable, that this dispute, which involved the property of almost the whole community, was carried on with but little violence and no bloodshed. This moderation is perhaps the most distinguishing trait in the American character. In the history of the disputes between parties contending under discordant titles, and where sometimes different states erected opposing standards, or in the more important struggle with the mother country for independence, when property was but a secondary consideration, there are but few instances where the person was not secure; and when violence was carried to the utmost extremity, life was seldom endangered. There were likewise continual disputes between the governours and the assemblies. The former by their patents were obliged to insist upon permanent and honourable salaries; the latter always endeavoured to evade this requisition, to grant as little as possible, and that for a period not exceeding a year. The appendix to the first volume contains a great number of documents, principally original letters, relative to Mason's claim.

The second volume of this history was not published till 1791. It continues the history of New-Hampshire from 1715 to the period of the adoption of the federal constitution. The first part continues the account of the civil government and of the wars with the natives, a series of events which, although of interest at the time, yet as they resulted in consequences of no importance, and exhibited no development of character, have long since lost their interest.

In 1741, Benning Wentworth was appointed governour of the state, which had hitherto been governed by a deputy under the governour of Massachusetts. This did not for a long time produce any change, from the close connection between Mr. Wentworth and the chief magistrate of Massachusetts. The latter being a man of a very active mind and extremely enterprising, formed various schemes which, being joined in by New-Hampshire, give an unusual interest to this period. At this time was undertaken the expedition against Cape Briton, an expedition almost as romantick as the enterprises of Cortes and Pizarro with a few Spaniards against the populous, and in some degree, civilized nations of Mexico and Peru, and which show what numerous deficiences may be supplied by enthusiastick and persevering valour.

The account of this expedition is very interesting, and the ignorance both of those who projected and of those who executed it, and the simplicity of their characters are extremely well portrayed. After describing the instructions to the commander, Dr. Belknap remarks: "such was the plan for the reduction of a regularly constructed fortress, drawn by a lawyer, to be executed by a merchant, at the head of a body of husbandmen and mechanicks, animated indeed by ardent patriotism, but destitute of professional skill and experience." So improbable was its success, that Belknap has the following quotation from Douglass: "If any one circumstance had taken a wrong turn on our side, and if any one circumstance had not taken a wrong one on the French side, the expedition must have miscarried."

This expedition, in which New-Hampshire bore her part, and which ended in the capture of Louisbourg, the strongest fortress in the new world, forms the most brilliant occurrence in the whole history, and Dr. Belknap's relation of it is extremely interesting. This occurrence first made known in Europe the enterprising spirit of New-England, and awakened

a great degree of jealousy in the mother country. Its success excited strong hopes of the conquest of Canada both here and in England, for which preparations were several times made, but which from various circumstances were ineffectual during this war. At the peace a dispute arose between the governour and legislature respecting the right of representation, but the former being supported by the crown, the people after much opposition were obliged to submit.

Upon the appearance of the renewal of hostilities with the French in 1754, an union was recommended by the British government to be formed among the colonies for mutual protection. "Its fate was singular: it was rejected in America, because it was supposed to put too much power in the hands of the king; and it was rejected in England, because it was supposed to give too much power to the assemblies of the colonies." It is remarkable that the articles of union were signed July 4, 1754, exactly 22 years previous to the Declaration of Independence, and that the name of Franklin is subscribed to both.

During this war, in which the entire conquest of Canada was effected, the troops of New-Hampshire were distinguished as rangers in reconnoitring the woods, obtaining intelligence and skirmishing. Dr. Belknap describes the particular services of these troops and the number of men raised each year. But in endeavouring to confine himself to his subject, he barely mentions the great events of the war, without stating how they were effected, the proportion which the troops of New-Hampshire bore to the whole employed, or the number and circumstances of the forces with which they had to contend. We cannot without a previous knowledge of the history of this war obtain sufficient information from this work, to feel any interest in the detached relations of the exploits of the New-Hampshire troops.

(To be continued.)

ERRATA.

In the last line of Stanza I, on page 109, for *winter's cold*, read *winter cold.*

The last line of Stanza I, on page 110, should end with a semi-colon.

In the third line of the last Stanza but one, on page 111, for *glided*, read *mantled.*

INTELLIGENCE.

Longman and Co. London, have just published the Travels of Captains Lewis and Clarke, from St. Louis, by way of the Missouri and Columbia Rivers, to the Pacifick Ocean; performed in the Years 1804, 1805, and 1806. by Order of the Government of the United States. Containing Delineations of the Manners, Customs, Religion, etc. of the Indians, compiled from various authentick Sources, and original Documents; and a Summary of the Statistical View of the Indian Nations, from the official Communication of Meriwether Lewis. Illustrated with a Map of the Country inhabited by the western Tribes of Indians.

The following account of the work we extract from the Electic Review for November, 1809. See page 1052.

If our own simplicity is not greater than that of other persons, this book, notwithstanding the equivocal mode in which the title page is constructed, will be sent for, and somewhat eagerly too, as Captain Lewis's own account, at tolerable length, of the late adventurous journey across the western part of the American continent. A meagre journal of the enterprise written by Mr. Patrick Gass, one of the adventurers, appeared some time since, and, from its extreme scantiness of observation, made us but the more desirous of obtaining the leader's own narrative, which, it was to be presumed, would shortly be printed in America. When we saw the present volume announced, we made no doubt that such a work must now have appeared in America, and were not a little pleased at its being reprinted here at a price which we might hope to afford compatibly with the first and most sacred application of our pecuniary means, the payment of taxes. We instantly procured the book, and we have too much respect for the art and mystery of literary trade to complain that, under the title of 'The Travels of Capts. Lewis and Clarke,' it is made up in the following manner. It begins with a few pages of introduction, containing a statement 'made by a gentleman,' without a name, of the commercial products of the countries on the Missouri, consisting chiefly in the peltries obtained from the Indians, but including also the pretended produce of certain lead mines, where situated, and by whom worked, we must get information where we can. Within the twenty or thirty pages following, there are a few observations relating to the Missouri and its banks, and the two interesting letters of Captain Clarke, which have appeared in various publications, the first of them written in the outward journey, at Fort Mandan, the other after the party had reached St. Louis on their return. And this portion, of from twenty to thirty pages, is all that specifically relates to the extraordinary journey; nor

is there any certainty that one sentence of it was written by Captain Lewis. The next eighty or ninety pages are a general description of the character, customs and notions of the Indians. It is so totally without classification of particulars, as to reduce the very best memory to despair. And no wonder it is without arrangement; for it is a studied effort to disperse into perfect disorder, and in that state stiffen into a crude consistence, the paragraphs and pages which are arranged in their proper distinct sections in the travels of the plain and honest Captain Carver, whose very entertaining book is thus pillaged and dislocated, while even his name is not so much as once mentioned. What is here put together is not all taken from him, (Dr. Robertson, among others, has not been forgotten) but, as far as we can trust our recollection, the larger part is reprinted from him, *verbatim*, including many passages in which he makes some reference to himself, in which the pronoun 'I' is unavoidably understood, by any reader who has not happened to see Carver's book, to mean Captain Lewis. The next piece is a long account of the Knisteneaux and Chepewyans, avowedly taken from Mackenzie. This is followed by Captain Lewis's statistical view, and Dr. Sibley's historical sketches, of the Indian tribes in Louisiana, and the observations of Mr. Dunbar and Dr. Hunter, in a voyage on the Red and Washita rivers; three papers published by the American government in 1806, and of which an analysis may be seen in the second volume (p. 665) of our Review. There is inserted also, from 'an ingenious traveller,' an amusing sort of dissertation on the origin of the American population.

We need scarcely say, therefore, that the volume is made up of curious, and in part interesting materials; and will be acceptable, as a compilation, to the reader who can forgive the dexterous trick that has caught him to buy it, for 'The Travels of Capts. Lewis and Clarke,' and the grossly unfair use that has been made of Captain Carver's book. We must still hope that Captain Lewis means to give a full account of the journey, in his own name and words; and, in spite of the most provoking dryness of our good friend Mr. Patrick Gass, it cannot but be certain that the work, besides its value on a geographical account, might be enlivened, without the smallest aid of fiction, with a number of extraordinary incidents, and with a variety of remarkable facts relative to the wild and miserable inhabitants.

CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR FEBRUARY, 1810.

Sunt bona, sunt quaedam mediocria, sunt mala plura. *Mart.*

NEW WORKS.

* A Sermon, preached Jan. 10, 1810, at the Dedication of the Church in Park Street, Boston, by Edward D. Griffin, D. D. stated preacher in said Church, and Bartlett Professor of Pulpit Eloquence in the Divinity College at Andover. Boston; Lincoln and Edmands.

A Digest of the Laws of Evidence in Civil and Criminal Cases; and a Treatise on Bills of Exchange and Promissory Notes. By Zephaniah Swift, one of the Judges of the Supreme Court of the State of Connecticut. Hartford; Oliver D. Cook. octavo.

The Evangelical Primer, containing a Minor Doctrinal Catechism; and a Minor Historical Catechism; to which is added, the Westminster's Assembly's Shorter Catechism, with short Explanatory Notes and copious Scripture Proofs and Illustrations, for the use of families and schools. By Joseph Emerson, Pastor of a Church in Beverly.

A late Discovery extremely interesting to Planters and Farmers, relative to fertilizing poor and exhausted ground, upon a cheap and easy plan, with some remarks and observations on Orcharding and Gardening. By George Reed, Washington. Daniel Rapine. Price 50 cents.

* Trial of Daniel Lynn, Jabez Meigs, Elijah Barton, Prince Cain, Nathaniel Lynn, Ansel Meigs, and Adam Pitts, for the murder of Paul Chadwick, at Malta, in Maine, on September 8th, 1809; before the Hon. Theodore Sedgwick, Samuel Sewall, George Thacher, Isaac Parker, Justices of the Supreme Court; held at Augusta, by adjournment, Nov. 16, 1809. Taken in short hand by John Merrick, Esq; Hallowell. Ezekiel Goodale. 188 pages, 12mo.

* Speech of Samuel W. Dana, Representative in Congress, on a Resolution concerning Francis J. Jackson, minister plenipotentary from Great Britain to the United States. Washington. 8vo. 28 pages.

* Correspondence of the late President Adams, No. 7. Boston. Everett and Munroe.

An Index to the Notes of Mr. Story's edition of Chitty on Bills, prepared by J. Story, Esq; to which are added a few recent cases. Boston. Farrand, Mallory, and Co.

The American Magazine of Wonders, and Marvellous Chronicle. By Donald Fraser. New York. At the bookstores. Price 5 1-2 dollars. 2 vols. octavo.

* An Oration delivered June 11, 1809, on the day of the Author's Induction into the office of Bartlett Professor of Pulpit Eloquence, in the Divinity College, at Andover. By Edward Griffin, D. D. published by request of the Trustees. Boston. Belcher, printer.

* Important case argued; in four Dialogues between Dr. Opium, Mr. Gallio, and Disciplus, designed to expose erroneous teachers, alarm secure sinners, and assist the disciples of Christ. Boston. Manning and Loring.

* Such books, pamphlets, etc. as are designated by this mark (*) may be found at the Boston Athenaeum.

* The New Crisis, by an Old Whig. New York. Printed for the author. 96 pages.

The Good Samaritan, a Sermon delivered, on the Sabbath evening, January 28, 1810. for the benefit of the New York Dispensary, by John B. Romayn, D. D. New York, Williams and Whiting.

Washington, or Liberty Restored, a Poem, in ten Books, by Thomas Northmore, Esq. Baltimore. John Vance and Co.

* A Discourse at the Funeral of Mrs Emily Jewett, aged 27, who died of a consumption, 4th June, 1809, the consort of Mr. Moses Jewett, in Burlington, by Daniel C. Sanders, D. D. President of the University of Vermont. Burlington. (Vt.) Samuel Mills.

* The Practice and Jurisdiction of the Court of Admiralty; in three parts. 1. An Historical Examination of the Civil Jurisdiction of the Court of Admiralty. 2. A Translation of the Clerk's praxis, with Notes of the Jurisdiction and practice of the District Courts. 3. A Collection of Precedents. Paret Ratione Modoque.—Hor. By John E. Hall, Esq. Baltimore. Dobbin and Murphy. 211 pages octavo.

* Reply to Mr. Duponceau; pamphlet, 69 pages.

* A Discourse delivered at Plymouth, Dec. 22, 1809, at the celebration of the 188th. Anniversary of the landing of our Forefathers in that place. By Abiel Abbot, A. M. Pastor of the first Church in Beverly, Boston. Greenough and Stebbins.

A Sermon on the Character and Conduct of Zacheus: intended to promote the belief of Christianity. 1810.

A Journal of Travels in England, Holland, and Scotland, and two passages over the Atlantick, in the years 1805, and 1806. By B. Silliman, Professor of Chemistry and Natural History in Yale College. New York. Ezra Sargent. 2 vols. 8vo. Price $ 5.

Information respecting the Kine Pock Inoculation, extracted chiefly from a Treatise entitled "A Prospect of Exterminating the Small Pox." Written by Benjamin Waterhouse, M. D. At the Bookstores.

Fourth volume of Johnson's New York Reports. New York; J. Riley.

Third volume of Hening and Mumford's Virginia Reports. New York; J. Riley.

Rosa, or American Genius and Education. A Novel. New York; J. Riley.

Kendall's Travels in the New England States. New York; J. Riley.

Henry's Travels in Canada. New York; J. Riley.

Stroebel's Essay on the Lungs. New York; J. Riley.

Anthon's Analysis of Blackstone's Commentaries. New York; J. Riley.

NEW EDITIONS.

* Letters on the subject of the Catholicks, to my brother Abraham, who lives in the country. By Peter Plymley. First American from the eleventh London edition. Baltimore.

A Treatise on Religious Experience, in which its nature, evidences, and advantages are considered. By Charles Buck, author of theological dictionary. Boston; Lincoln and Edmands. Price $ 1.

Don Sebastian, or the House of Braganza. By Miss Porter. Four volumes in two. Philadelphia; M. Carey. Price $ 2 and 50 cents.

* A full length Portrait of Calvinism. By an old fashioned Churchman. The second edition, with additions and corrections. 12mo. pp. 55. New York; T. & J. Swords. Price 25 cents.

6th vol. Robinson's Admiralty Reports. New York: J. Riley.

Essays on the most important Subjects in Religion. By Thomas Scott, author of the commentary on the Bible. Boston; Lincoln and Edmands.

An Introduction to the Game of Pam-Lu; exhibiting the Laws, Calculations, Rules, and Practice as established by the best players. By Mr. Marville. To which are now added, the Games of Chess and Cricket. First American Edition, with large additions. New York; E. Sargent. Price 25 cents.

WORKS PROPOSED AND IN PRESS.

Wm. Wells, and T. B. Wait and Co. Boston, have in press, and will be published in ten days, 2d. Volume of A New Literal Translation from the original Greek, of all the Apostolical Epistles. With a Commentary, and Notes, Philological, Critical, Explanatory, and Practical. To which is added, a History of the Life of the Apostle Paul. By James Macknight, D. D. author of a Harmony of the Gospels, &c. The first American, from the second London edition. In 6 volumes. To which is prefixed, an account of the Life of the Author. Price to subscribers $ 2 50. After the publication of the third volume the price of subscription to be raised to $ 3.

Wm. Wells, No. 6, Court-street, Boston, has in the press and will be speedily published, "Excerpta Quædam e Scriptoribus Romanis, in usum Juventutis Academicæ." In one volume 8vo.

Thomas Dobson of Philadelphia proposes to publish by subscription, a course of Lectures on the Prophecies that remain to be fulfilled. By Elijah Winchester. In two large 8vo. volumes. Price $ 4.

Farrand, Mallory & Co. of Boston, are preparing for the press, to be published in one 8vo. volume, Modern Paris; or a Journey from London to Paris, through Holland; and a Survey of the Arts, Sciences, and Literature of the French metropolis in 1807--8, with remarks on the education, habits, and religion of the French people. By Frederick Hall, A. M. Professor of Mathematicks and Natural Philosophy in Middlebury College, Vermont, in Letters to a gentleman in New England.

Coal and Thomas, of Baltimore, propose publishing by subscription, Poems, by the late John Shaw, M. D. to which will be prefixed, a Portrait of the Author, and a Sketch of his Life. Price $ 1.

Williams and Whiting, of New York, propose to publish by subscription, The Federalist, on the New Constitution, written in 1788, by Alexander Hamilton, James Madison and John Jay, together with an additional volume of selected and original matter from the writings of General Hamliton.

Munroe and Francis have in the press, No. 13 of the Christian Monitor, containing Advice to Servants. By Rev. Mr. Hanway.

Munroe and Francis have in the press, Cælebs in search of a wife; the fifth edition. In 2 volumes 18mo.

Munroe and Francis have in the press, Shakespeare's Dramatick Works: third edition with notes: printed verbatim from the text of the last London edition by Dr. Isaac Read. In nine volumes 12mo.

Munroe and Francis have in the press, Fragments in prose and verse: by Miss Elizabeth Smith, lately deceased; with an account of her life and character, by H. M. Bowdler; embellished with a beautiful likeness of the deceased.

S. Etheredge, Charlestown, has in press, Newcome's Observations on the conduct of our Lord as a Divine Instructer, and on the Excellence of his Moral Character. 1 vol. 8vo. 550 pages.

THE

MONTHLY ANTHOLOGY,

FOR

MARCH, 1810.

FOR THE ANTHOLOGY.

WEBSTER'S GRAMMAR, DICTIONARY, &c. &c.

(Continued from page 89.)

But I must not occupy too much space with the exhibition of the contradictory projects and sentiments of Mr. Webster. A volume might easily be filled. A man whose multiplicity of dollars depends on the multiplicity of his projects, must be expected to be often pursuing those projects in *opposite* directions. Webster's voyages of discovery have indeed been directed toward every point of the compass; but in one thing he has been uniform, "as constant as the needle to its kindred pole." Every project has had in view to produce a *pecuniary* emolument; and every obstacle to the accomplishment of *this* desideratum has been assailed by all the engines which his ingenuity could bring into the attack. At one time he boldly plunges into the strong holds of his enemies, even when morally certain of an ignominious overthrow. At another time, like Iago, he aims his blow in the dark; and leaves no perfidy untried to accomplish his sinister purpose. His attack on the editors of the Anthology is an instance of the former; and before I close these remarks, I shall feel it *my duty* to bring to light an instance of the latter.

One memorable project, already slightly hinted at, forms too important an incident in the eventful life of our author to be passed over without further notice; and yet, to do this subject complete justice, it would be necessary to adduce entire, "An Essay on the *necessity*, advantages, and practicability of reforming the mode of spelling, and of rendering the orthography of words correspondent with the pronunciation," as contained in *one* of his octavo volumes of "Dissertations on the English

Language :" But my limits forbid the introduction of so long an article. The perusal of this essay must strike every reflecting mind with a sense of the mildness of the municipal regulations of this land of *liberty*, which permitted the writer to roam abroad, unrestrained by a strait waistcoat, and a keeper.

Manifold are the alleged advantages of this great reformation. Among so many, and all so extraordinary, I am at a loss which first to adduce. However, take the following :

" But a capital advantage of this reform in these states would be, that it would make a difference between the English orthography and the American. I am confident such an event is an object of VAST POLITICAL CONSEQUENCE; for the alteration, however small, would encourage the publication of books in this country. It would render it in some measure necessary that all books should be printed in America. The English would never copy our orthography for their own use ; and consequently the same impression of books would not answer for both countries."

Could any mortal but one who derived his support from bookmaking, have ever invented such an argument. The following is a specimen of the spelling which is to be of such " vast political consequence :" laf, caf, haz, karacter, kee, hav, valu, tru, dets, du, eezily, skools, nabors, kolic, shaze, suthern, receev, wil, liv, blu, abuv, blud, masheen, &c. &c.

One further improvement was doubtless contemplated by the author of this grand innovation. This was probably an act of congress giving to Noah Webster, and his descendants, for ever, the exclusive privilege of writing, publishing, and printing, all the books which should hereafter be published in the " American English." Such a measure would have accomplished this important purpose. We should, *perhaps*, have satisfied the cupidity of the great reformer. We should not continue to sustain the national disgrace of seeing Mr. Webster obliged to proclaim to his countrymen, that his works, which " are of far less consequence to him than his country," have grown " so much on his hands, that the state of his own property will not justify their prosecution entirely at his own expense."

Such an arrangement might, *in part*, remunerate him for his toil in the opposition which he has so long, and so manfully maintained against friends and foes, who have resisted this grand innovation. To pursue truth, when opposed only

by enemies, evinces no extraordinary merit; but to pursue it, even against the resistance of *friends*, evinces a noble independence. The president and professors of Yale College, whom Mr. Webster ranks among the chief of his patrons and friends, inform him, in a letter addressed for publication, that "wherever the orthography is settled, it should in our view remain unaltered. Innovation we should wholly disapprove, considering the fluctuation of language as a serious evil, and believing that it ought never voluntarily to be increased." Though Mr. Webster, probably in condescension to the weakness of these gentlemen, informs us, that he "shall not attempt" the reformation; yet he takes care to wash *his* hands of the blame, for thus abandoning that important improvement, by repeating what "*the truth is*"—"The truth is," says he, in his letter published in the Anthology, "a reformation of orthography might be made with few changes, and upon a plan so simple, as not to require an hour's attention to be perfectly master of it; and it might be accomplished in a tenth part of the time required to render general the practice of reckoning money by dollars and cents."

I was a little at a loss to account for his assertion, that he should not attempt to reform orthography, when we find him still spelling "wurds" thus: imagin, determin, disciplin, medicin, doctrin, insted, &c. &c. He will doubtless be able to show, that he is not departing from the rule of his New Haven patrons; but as I have not ingenuity enough to guess *how* this can be done, I shall leave it for him to elucidate the matter hereafter. I have also been curious to ascertain how he would succeed in exculpating *those* gentlemen for declining to adopt his grammatical discoveries, when his writings on every occasion proscribe *all* men as fools and blockheads who reject them.

There must exist at New Haven a portion of that *something*, which, greatly to his displeasure, constantly annoys him in "large towns." It has appeared to him to be unaccountable, that he should succeed so much better in country villages than in large towns. Perhaps the explication is not difficult. In ordinary country villages, a man of his particular cast would doubtless have great sway. It was thus in the village of "Sweet Auburn." The pedantick pedagogue, who excited a wonder among the villagers "that one small head should carry all he knew," would doubtless, had he moved to Lon-

don, and resided among men capable of measuring the depth of his "head," have complained, in the language of Mr. Webster to Dr. Ramsay, that "the general spirit manifested in *large towns* gives me little room to expect any aid from my fellow citizens."

The old father of deceivers, when he is bent on mischief, assumes the form of an angel of light; and when we see an anonymous critick intrude himself into any newspaper controversy, under such a signature as "CANDIDUS," then be on your guard!

A controversy was some time ago carried on in the New York papers between some of the friends of Mr. Murray, and those of several book-improvers, who had altered his grammar, in various and *opposite* ways, for the purpose of deriving a *pecuniary* profit from taking out copy-rights. This appears to have afforded to Mr. Webster an opportunity to gratify his wishes toward Mr. Murray, which was too tempting to be resisted. Accordingly forth came "Candidus," and commenced with the admission, that "in the *general principle* advanced by the writer, that alterations and abridgments of works, which have received the public approbation, and the republication of them with great pretensions to improvement, ought to be discountenanced, I readily agree with the writer;" [an elegant *writer* would not have repeated the last "writer."] BUT I differ from him in the application of his remarks." He then proceeds to tell us that Murray is a mere copyist; [I wonder if he perceived, when endeavouring thus to stigmatize Murray, what a stroke he gave the copyist of Horne Tooke] has nothing original, and "has therefore no reason to complain of those who alter and abridge, or select from his Grammar." After telling us that Murray's friends should be content with the reputation his book had acquired, "till it should be superseded by a more correct system of Grammar," he proceeds: "That such a system may be found, I believe; for there are undoubtedly some errors in all English Grammars; but to detect these requires a degree of erudition far surpassing any thing that *Murray* possesses.—Indeed his want of general learning and deep researches into the primitive construction of our language, renders him unable to rely on his own knowledge of principles." After *candidly* admitting that with "few exceptions Murray's book contains the *received rules* of grammar well arranged," then comes the *denoue-*

ment. "From the discoveries of Mr. Horne Tooke, there is reason to believe the grammar of the English language, and even those of the Latin and Greek, will ere long require revision and considerable alteration." At that very period the press was pregnant, and near the period of parturition, with Mr. Webster's Practical and Philosophical Grammar!

Before arriving at the close of this interesting and *candid* communication, we are favoured with the important information, that "ten or fifteen [what precision for a grammarian] spelling books have been made out of Webster's; yet the latter, I UNDERSTOOD [what a queer one] is used in two thirds of the schools in the United States." If the reader does not here perceive the whole cloven foot of the aforesaid "Old Father," he has more charity or less penetration than common readers.

I must now follow our literary Proteus on another enterprise. Behold him soaring on the wings of Mercury far from the muses of Yalensia, with whom he has been wont to dandle and to toy; see him alight among the plodding Dutchmen of Albany, himself in the habiliments of a Dutchman, discoursing with his neighbours how best to expend the publick money for the promotion of literature, and the condemnation of Murray's Grammar.

That Noah Webster was the author of an extraordinary piece in the Albany Gazette, signed "*Americo*," I could not perhaps prove in a court of law; but I believe that few who would take the trouble to examine it, and also to compare it with his other publications, would doubt that this unique production was from his unique pen. The proofs are manifold and convincing.

In the first place, no other person could have employed so much abuse against so respectable an author as Mr. Murray, merely because Mr. Murray's grammar had been more favourably received than his own: Secondly, no othe rperson had the credit of writing it at the time of its publication: Thirdly, Mr Webster's grammar, published soon after, contained a passage verbatim with one in the piece alluded to: Fourthly, the several objections there made to Murray's grammar have been since repeated, though in terms a little more civilized, in Mr. Webster's new grammar and his other publications: and, fifthly, the extraordinary zeal of the writer in forcing the circulation of his poison through several other

newspapers than that in which it was first inserted, was completely Websterian. Until therefore he shall come forward and declare his innocence of the charge, he will lie under the imputation of writing that scandalous piece. But it is time to exhibit a few extracts as a specimen.

"I rejoice that the governor has manifested a disposition to encourage learning, and that the legislature has manifested a like disposition of making large appropriations for the endowment of Union College, and the benefit of common schools. I should rejoice still more, if those who superintend the education of our youth would be a little more careful what books they put into their hands. I am led to this suggestion by reading a new grammar by Lindley Murray, which has lately become popular among us. He has carefully brought together *all the errors* of former writers, and added a few of his own. There is hardly a correct original remark in the work. I am astonished that the governors of our [Dutch] literary institutions, should suffer such an incorrect work to be used by our youth." [Webster's *last* grammar was then in embryo.] "Every scholar must see that this grammar is not written by a man of science. He never penetrated to the *bottom* of the subject." [Never dwelt among the Goths, nor himself became one.] "He does not understand the idioms of our language; and in attempting to explain them, he has perverted the true construction. Should it be said that Murray's book is in high repute in England, and much recommended, I answer that this is the most dangerous part of the evil. We are accustomed to pay so much respect for *English* opinions, that we hardly suspect an error where a work has the sanction of such authority; and yet whoever considers how few people think for themselves, how easy * it is to procure a long

* It was doubtless a very easy matter for Noah Webster to obtain *answers* to his numerous *letters* to his friends; and common courtesy would hardly admit of those answers saying less than they did. Had Mr. Webster, like Murray, been in a strange country, where foreigners, and especially *Americans*, are not always worshipped for their genius or learning, perhaps he would not have thought it so easy to procure the sort of commendations with which Murray has been honoured. Murray's eulogists have been professed criticks, *entire strangers to him*, and *prepossessed against him*. Yet among all these, notwithstanding the opposite interests and parties which prevail, I know not of a single critick or reviewer of respectability, who has condemned his grammar. Exclusive of these letters from *his friends*, can Mr. Webster boast of the re-

list of commendations [no man has better grounds for declaring this than Noah Webster] to any NEW book [a new *dictionary* for example] will not be surprised at the multitude of errors that circulate in the world."

The man who could have the impudence to write the above, could have the meanness to attempt the quibbles and perversion of an author's meaning which appear below.

"To show how little the compiler," says the critick, "has considered the extent and the justice of his rules, I will cite a few of them, with examples to prove them false or incorrect. Says Murray; '*a* or *an* is stiled the indefinite article. It is used in a *vague sense* to point out one single thing of the kind, in *other respects indeterminate*; as give me *a* book, that is, *any* book.' The rule is just in the passage given, but let us try it by other examples. 'The Lord planted *a* garden eastward in Eden:' that is, according to Murray, *any* garden; it is indeterminate. 'And the rib which the Lord God had taken from man made he *a* woman;' that is *any* woman, in a *vague sense*. The Hudson is *a* large navigable river, that is *any* river."

To these are added three or four other examples of the same nature. A superficial reader of newspapers, to whom these strictures were addressed, and who has not the leisure or the ability to investigate their merits, might not perceive the deceptive trick here practised. Mr. Murray does not say, that the indefinite meaning which is contained in the article and substantive cannot, by *other words*, be made definite. This may certainly be done; but it will not affect the rule. In the expression, "the Lord planted *a* garden," the words "*a* garden" are indeterminate. If he should also add the words, "eastward in Eden," with other particulars, the individual garden might indeed be ascertained; but still the article *a* would properly remain, and would as properly be termed an "indefinite article." Thus, also, it will be apparent that the article in the expression, "*a* woman," "*a* river," and in all the other sentences quoted, is the indefinite article, and ought to have been so considered, even if the explanatory words had precisely ascertained the particular object. I know of no lo-

commendation of the best classical criticks of our country. Perhaps I shall not do injustice to others, when I place the editors of the Boston Anthology, the Port Folio, the New York Evening Post, and the United States Gazette, at the head of the list.—Unluckily for Mr. Webster these several editors are the residents of "*large towns*."

gick, but Websterian logick, which teaches that certain expressions cannot be of an indefinite nature, because it is possible, by the annexation of particular terms, to give them a different designation. The example which Murray gives under the definition of the indefinite article is certainly proper; as "give me *a* book, that is, *any* book." This indeed is admitted by the critick. The words "any book" properly apply to *this* example; but the word, *any*, is not mentioned as applicable to *every* instance of the indefinite article. This the critick knew, but it did not suit his purpose to confine his strictures to the terms of the definition. His play upon the word, *any*, was well calculated to deceive a superficial reader; and he was disposed to make the best of it.

To these follow several other charges against Mr. Murray, if possible, more contemptible, and more easy of detection than that adduced. They relate to his definition of the article *the*, and to his admission in some of the early editions of his grammar of a further extension of the subjunctive termination of the subjunctive mood, than the critick approved. Both of these are repeated in his letter in the Anthology.

This would naturally lead me to an examination of Mr. Webster's attack in the Anthology, in which there is such a perversion of truth, that I have admired at his boldness in exposing himself in *that* Journal, even though he might venture among the unlettered Dutchmen of Albany. My communication has already extended so far, that, not having yet half finished what I had wished to say on Websterianism, I fear to trespass on the patience of the reader by entering at much length on this particular subject.

However, indulgent reader, bear with me. Mr. Webster, in his first letter to Judge Dawes, lays down a proposition, which no mortal will deny, viz. "the authority of no man living can make that true which is false;" and with his usual insidiousness proceeds to deduce therefrom a result, the object of which is to load with obloquy some of the best grammars which have been given to the publick. His remarks are, "It signifies nothing to teach a child that *an* is an *indefinite article*, because the proposition, as a general one, is *not true*; the word being used indifferently before definite and indefinite nouns. When we say '*a* star adorns the heavens,' we speak of *any* star indeterminately; but when we say 'Venus is *a* more splendid star than Mars,' we use a noun in the most definite sense imaginable."

With true Websterian positiveness, I shall now assert, that "the general proposition that *an* is the indefinite article, *is* true." The term *definite* is nearly a synonyme with *certain*. To define is to ascertain, to determine. Indefinite is the correlative of definite. An article is a word prefixed to nouns. Now then to his example, "Venus is *a* more splendid star than Mars." From the phraseology Mr. W. would have us suppose that *a* is definite, though he does not say so precisely. He observes that we "use the *noun* with *a* in the most definite sense imaginable." Contemptible artifice! The question here is not whether the *noun* defines the article, as is intimated in a subsequent letter, and which will be noticed, nor whether the noun is of itself definite, as to the object; but the question is, whether the *article* renders the noun more definite, or ascertains what precise star is meant. *A* star is surely indefinite, not as to number, although that is the quibble in his grammar, but as to the particular star out of many. So "Venus is *a* star" is likewise indefinite. It is true that term designates that Venus is not a goddess; but in neither case does the *article* designate what particular star or goddess is meant. The word star is used to discriminate between Venus a star, and Venus a goddess. If the mind, on mentioning the proposition, adverts to the particular star, it is not from the use of the letter *a*, but from the noun, Venus. The article *a* therefore does *not* define. It is consequently *indefinite*.

Mr. W. in his last letter to the editors, speaking of the article, says "that *indefiniteness* is not its just characteristic, for it is used indiscriminately before nouns which are determinate or indeterminate; and that in this regard it takes its character from the noun which it precedes." And what is all this to the purpose.....Whether a *noun* defines the article is not the question, but the reverse. In his example "Paris is *a* great city, *a* is determinate," says Mr. W. "because *city* is rendered definite or certain by its *name*." That "city" is rendered determinate by the previous mention of Paris, I shall not deny; but if he means that *a* produces the effect, and he could mean nothing else, it is untrue. His own remark indeed completely refutes itself; and he has on this occasion brought forward another of those Indian auxiliaries alluded to by the editors: for if *city* is determined by *Paris*, certainly *a* is not the efficient.

(To be continued.)

PORTUGUEZE LITERATURE.

From the London Quarterly Review.

Concluded from page 100.

The religious prose of these countries (for, on this subject, what is said of one will equally apply to both) is not less extraordinary than their poetry. In the sermons of Vieyra, one of the most excellent as well as most eloquent of men, the finest oratory is mingled with the most fantastick conceits that ever entered into the mind of man. Fray Gerundio, that satire which excited such sensation in Spain half a century ago, till the bigots triumphed and obtained its condemnation, is rather a portrait than a caricature. The lives of the Saints, which are in every body's hands, are of all romances the most marvellous; and the Chronicles of the monastick orders contain more astonishing instances of fraud and folly, and of the power of the human mind in deceiving itself as well as others, than are to be found in any other book in the world. The journals of Bedlam, or of St. Luke's, would hardly throw more light upon insanity. These works are equally valuable to the Poet, the Historian, and the Philosopher.

There are no modern travels in the language, because the Portugueze, who visit foreign countries, return with freer opinions than would pass the ordeal of the Inquisition. This Tribunal is no longer what it once was,—an Association for burning persons on false pretences of Judaism, in order to get possession of their property. As an ecclesiastical court, it now does little mischief: but the control which it exercises over the press is fatal to all political freedom, and prevents the possibility of enlightening the people. A volume of poems was suppressed a few years ago, because the author would not expunge the word Fate. A translation of Darwin's Zoonomia was presented by a physician who had graduated at Edinburgh, and permission to publish it was refused. A work of Zimmerman's was sent to the Board of Censure; its preface contained a sketch of the different forms of government in Europe; one of the Censors,—a man of the highest authority in Lisbon, drew his pen across the whole sketch—wrote a preface himself in its stead, the sum of which was, that the most perfect form of government is an absolute monarchy, like that of Portugal,—and then returned the manuscript to the translator, to be printed with this introduction, or not

printed at all. While such a tribunal exists, it may well be conceived that no Portugueze traveller will give his observations to the publick. Their old literature is rich in this branch of knowledge. Notwithstanding the excellent and incomparable work of Bruce, much may yet be learnt from the Portugueze accounts of Abyssinia, especially from the very rare and not less curious work of Francisco Alvarez, the first European who ever returned from that country to tell the secrets of his prison-land. The Portugueze history of shipwrecks contains more information respecting the Terra do Natal, and the adjoining parts of South Africa, than is to be found elsewhere; and the old Annual Relations of their Jesuits exceed the Lettres Edifiantes, as much in intrinsick value as in rarity.

In national history the Portugeuze are almost unrivalled. During that period, when their achievements were more extraordinary than those of any other people, they produced historians worthy to record them. No other country can produce such a series of excellent chronicles. Fernam Lopes, the first in order of time, is beyond all comparison the best chronicler of any age or nation. The subject of his greatest work is the successful struggle of Portugal against Castille, under the Protector Joam, afterwards King Joam of Good Memory. Never had historian a more interesting theme: in his style he has all the beauty and vividness of Froissart, and he has the advantage of a subject complete in itself, of a nobler language, of a poet's mind, and of a patriot's feeling. His chronicle of the preceding reign was announced in the year 1790 for publication, by the Royal Academy of Lisbon; but the Academician*, to whom the charge of publishing the yet unedited documents of Portugueze history was assigned, left Portugal, and it still remains unprinted. A fine manuscript of it is in this country. Fernam Lopes was succeeded by GomezEannes de Azurara, who, notwithstanding an occasional display of pedantry, is equal in merit to any chronicler except his unequalled predecessor. He wrote the history of the Conquest of Ceuta, and the first part of the Chronicle of Affonso V. There is reason also to believe that the Chronicle of Duarte is in great part his,—these are works of extraordinary merit and of the deepest interest. He wrote also

* José Corrêa da Serra—well known in London by the name of the Abbè Corrêa.

the Chronicles of D. Pedro and D. Duarte de Menezes, which relate to the barbarous and barbarizing warfare carried on in Africa, and may be considered as continuations of his Conquest of Ceuta. Gomez Eannes had written the history of the Portugueze Discoveries down to his own time; most unfortunately this has been suffered to perish, and very little has been preserved by other authors to supply its place. Ruy de Pina completed the Chronicle of Affonso V. with equal ability, and corrected or compiled those of the seven first kings, the undoubted works of Fernam Lopes beginning with the eighth. Ruy de Pina also added the Chronicle of Joam II. whom he had served in many important affairs. There is another excellent chronicle of this king, by Garcia de Resende, who had been one of his pages, and who collected the Cancioneiro, which has already been spoken of. Damiam de Goes wrote that part of Joam the Second's life, previous to his accession, and the Chronicle of Emanuel. He is a valuable writer, though far inferiour to his predecessors. Francisco de Andrada wrote the Chronicle of Joam III. and here the series ends. It had been continued by contemporary writers for nearly two centuries; and nothing comparable to it can be produced by any other country. The Castillian Chronicles of the same period, good as they are, are as inferiour in beauty of execution, as they are in splendour of subject.

The affairs of India are related by Goes and Andrada, but these conquests had better historians, who perceived that events of such magnitude required a separate history. Fernam Lopez de Castanheda is the first of these writers, in order of time, and, in some respects, the most meritorious. Few men have ever so truly devoted themselves to literature, and to the best and only permanent glory of their country, as Castanheda. He accompanied his father to India, who went out with the famous Nuno da Cunha, and was the first *ouvidor** of Goa. In those days, as well as in these, men went to India to make fortunes, and were even less scrupulous how they made them than they are now. 'But the wealth,' says Castanheda, 'which I laboured to obtain, was to learn minutely all that the Portugueze had achieved in the discovery and conquest of India, not from common report, but from Captains and Fidalgos, who understood in what manner these things had taken place,

* Literally *Auditor.*

(having been present both in council, and in the act and execution thereof,) and also from letters and official reports, which I examined with their evidences. Moreover, I visited the places where those actions, which I was to record, had been wrought, that every thing might be made clear; for many authors have erred greatly, because they knew not the nature of the places concerning which they wrote. And not only in India did I use this diligence, but in Portugal also, because I had not found persons abroad who could relate to me so great a variety of events, so particularly as I desired to learn them. These persons not only attested by oaths the truth of what they communicated, but gave me liberty to allege them as my witnesses. These persons whom I consulted in Portugal, I went about seeking in different parts, with much bodily labour and expense of the little which I possessed; and thus I have past twenty years—the best years of my life—during which time I have been so persecuted by fortune, and have become so sick and poor, that having no other remedy whereby to subsist, I accepted the service of certain offices in the University of Coimbra: and there, in the time which was not taken up in official business, with sufficient labour of body and mind, I completed the work of this history.'—The offices which he thus mentions were those of Beadle, and Keeper of the Archives.

Joam de Barros is a more celebrated name. His *Decadas da Asia* surpass all former works of history in the extent of learning which they display: for he possessed not only all the documents which the government of his own country could supply, but also an invaluable and at that time unparalleled collection of oriental manuscripts: an abridgment of one which has appeared in the *Notices des MSS. de la Bibliotheque Nationale*, evinces how faithfully he had consulted them. Barros will always be ranked among historians of the first class; and that he did not live to execute the whole series of works which he had planned, and for which he had collected materials, is perhaps the greatest misfortune that modern literature has sustained. There are, however, great and unpardonable defects in this splendid and most able writer. He never relates the whole truth when it would be dishonourable to his hero or his country. He always keeps the crimes and errours of the great in the shade, and does not always bring into light the virtues of the humble. There are parts of his work

which would have been better, if Castanheda had not written before him: he seems to have been unwilling to repeat what a contemporary and a rival (as he regarded him) had already related; he therefore hurries over what Castanheda had particularized, and in those cases where he had learnt additional circumstances sometimes omits the old. This is remarkably exemplified in the two accounts of Vasco da Gama's voyage. Such conduct would have been pardonable, and even in some degree praiseworthy, had Barros generously referred to that competitor, who carried on his labours in sickness and poverty, while he himself was basking in the sunshine of fortune: but the pride which influenced him had nothing of this noble character. His prologue to the third Decade is manifestly aimed at Castanheda, and at Bras d'Alboquerque: it breathes the malicious spirit of a man who felt himself superior to them in eloquence and in intellectual powers, yet hated them because he could not but feel that they were bolder historians than himself. In this prologue he lays down such prudential rules for historical composition as would make history useless to all moral purposes.

The Decades of Barros were ably continued by Diogo de Couto:—a complete edition of both was published at Lisbon, 1778—1788, in 24 volumes, resembling the best productions of the Glasgow press. Couto wrote under the Philips; but he was of another age, for he had grown up when Portugal was an independent and powerful state. During the dolorous period of the Usurpation every thing declined. The resurrection of the kingdom seemed to rekindle that literary ambition in the Portugueze, which oppression and degradation had well nigh extinguished; and the great Historia de Portugal Restaurado, or Portugal Restored, was produced by D. Luiz de Menezes, third Count of Ericeira. The inferiority of this history to some of those which preceded it is more to be ascribed to the subject, than to any want of ability in the author. The second deliverance of Portugal is scarcely less surprising than the first; but there is no beauty in the circumstances, no heroism in the actors; it is mortifying to find a glorious cause bring forth such a series of languid events. The house of Menezes exceeds any other family that has ever yet existed, in its long and most honourable attachment to literature. Five Counts of Ericeira in succession were distinguished authors. The Bibliotheca Ericeriana, which is annexed to the Henri-

queida of the fourth Count, is a catalogue of an hundred and forty five works composed by the various branches of the family, and the proportion of ore to dross is at least as great as would be found in any chance catalogue. The library was magnificent, as may well be supposed when learning had been the pride of a noble family for so many generations. It has been dispersed by an unworthy descendant, and some of the books were actually given in exchange for a great Spanish ass.

Happy had it been for Portugal if it had recovered its intellectual with its political freedom; but the house of Braganza was not less enslaved by superstition than that of Austria, whose deadly yoke it had broken. Braganza himself had received from nature qualities which under happy circumstances would have made him a good and happy man: his birth, his honour, his duty to his country,—more perhaps than any personal ambition,—called him to the throne; and then danger begat suspicion, suspicion made him cruel, and his mind already prone to superstition, and probably predisposed to it by hereditary disease, sought in implicit obedience to the priests for that narcotick which popery administers to a troubled conscience,—that panacea which it promises for the worst of crimes. Under his sons the moral and literary degradation of Portugal was completed. In the succeeding reign a fashion of literature spread from London and Paris to Lisbon, treasures poured in so abundantly from the mines of Brazil that the Crown literally knew not how to dispose of its wealth, and Joam V. was easily persuaded to institute a Royal Academy of National History. The academicians were fifty in number, and eighteen members were added who resided in the provinces. The plan upon which they were to proceed was on the most extensive scale. Memoirs of every period and every reign were to be separately compiled by different academicians, each having his allotted task. These having been examined and approved by the Academy were to be published, and from each of these a Latin history was to be drawn up by some other member. The same plan was to be pursued in the ecclesiastical history of the country, each diocese being separately taken; and all the documents in the kingdom were placed at the disposal of this learned body. The few works which were executed upon this plan give us no reason to regret that the whole series was not completed, nor that the Academy was dissolved. Another Royal Academy was esta-

blished by the present Queen, and it has conferred greater benefit upon the literature of its country than any similar institution. The Dictionary indeed which it commenced was upon a wretched plan, and therefore was not continued beyond the letter A. But to enter fairly into this subject, and do justice to the labours of this meritorious body, would extend to too great a length an article which is already perhaps too long for its place.

FROM THE [LONDON] MORNING CHRONICLE.

A Country House....and a House in the Country.

Mr. Editor,

As there may be some little interval between the taking of Flushing and of Antwerp, I hope you will find room to represent the grievances of a man who dates all his misfortunes from that which forms the hopes and happiness of two-thirds of his fellow-citizens, I mean the possession of a *Country-house.*

Influenced by my wife and family, and by the physician and apothecary, who, I verily believe, were in league with them, to persuade me that London, at this season of the year, is very pernicious to the health, and on Sundays absolutely fatal to human life and happiness. I say, sir, teazed, tormented, and half convinced by these arguments, in an evil hour, I took a *Country-house*—a house, Sir, in which I was taught to believe that I could enjoy the calm pleasures of rural solitude, unruffled by the buzz of promiscuous society, and the many external and discordant noises which disturb the auricular faculties of the Londoners.

A *country-house* I took, and that it might be the more *convenient*, within five miles of the metropolis, close to a road through which stages were hourly passing and repassing, so that any of my family might have a *cast*, as it is called, at a very trifling expense, besides the great *convenience* of errand-carts, return-chaises, and other vehicles for lumber or pleasure.

But, Sir, let no quiet citizen henceforth hire a house that is beset with so many *conveniences*, and let him know, by my hard fate, that the *conveniences* he enjoys may be enjoyed by others; that the carriages that are hourly passing and repass-

ing may convey those whom he does not wish to see, and that a house within five miles of London, on a publick road, is a fair mark for loungers, idlers, and consumers of time and provisions. I had not been *quietly* settled a fortnight at my country-house, when I found it turned into an *inn*, or a *Sunday ordinary*, a *cake-house*, a *tea-drinking place*, and, in short, every thing but what I intended.

In an evil hour I praised the *conveniencies* of my house—how could my friends believe me without *witnessing* them? I spoke of my lofty rooms—they *must dine* in them; of my excellent bed-chambers—they must *stay a night* with me; of my garden and fruit—they must pluck it *with their own hands*; of my fine arched cellar—they must *taste my wine*; and of the many pleasant rides in the neighbourhood—they must *come down for a week!*

I vainly hoped for one day of quiet. Sunday, emphatically styled a *day of rest*, I thought I could depend upon. Alas! Sir, it is with me a day of bustle and perplexity. Although I have neither *licence* nor *profits*, I am all day providing for my guests, who are so good-natured as to praise the contents of my pantry and my cellar in the most extravagant terms. There is no *port* in the country equal to mine; my *madeira* is better calculated for gouty habits than any that ever passed the line; and my *hock* is so healthful in hot weather, and so little disposed to turn acid on the stomach, that the greatest compliment they can pay me is to use it as a *substitute* for *malt liquor!*

Sir, I once tried what an early hour would do. Loving to have all my children and grandchildren about me on Sunday, I fixed my dinner hour at three o'clock, fondly thinking that I should bilk those *impromptu* visitors, who are then only drawing on their boots, and thinking which way they shall set their horses heads, and upon whom they shall inflict a visitation. But let no simple soul depend on his cunning. My three o'clock scheme made no alteration but this, that what I called *dinner* became a *luncheon* to my visitors, who having eat and drank some of my *excellent light wines*, departed just in time to gallop five miles farther, and dine with another friend, who does business of that kind in the *evening*. And scarcely are they gone, when they are replaced by another set, who having been compelled to dine with *old Squaretoes* at his d—d

hour of *half past two*, pop in on me, to tell me the news and taste that *curious claret* they had heard so much about!

I have only to add, that the present summer has contributed not a little to my grievances—so many wet evenings, "one could not turn out a dog in such weather;" and my *beds* are *so excellent*, many of my friends never slept *so sound* any where —and then a ride next morning is *so pleasant*—the *dust* laid— Even when the weather is as favourable as can be wished, yet the *cool of the morning* has so many charms, that my *spare beds* (I wish there had never been such a piece of furniture invented) are all occupied; and were you to hear of all my *excellencies* and *conveniencies*, you would be puzzled to know whether I was most renowned as the keeper of an *inn*, a *tavern*, or a *hotel*.

But an end must be put to these things, and I hereby give notice, that if any London Gentleman wishes to go into this *line of business*, I shall be happy to treat with him for the lease of the house, and he shall have the *good will* for nothing. I cannot, however, conclude without mentioning the opinion of a friend to whom I lately communicated my grievances. After a short pause, and striking his forehead, he exclaimed— "Mr. PLACID, I have hit it!—I have hit it!—all your distresses arise from this one mistake—you took a *country house* instead of a *house in the country*."

I am, Sir, yours, &c.

HUM. PLACID.

SILVA, No. 61.

..... Silvaque jugerum
Paucorum.....

Hor. Lib. 3. Od. 16. 29.

GEORGE WITHER.

THIS almost forgotten poet was born in 1588 and died in 1667. "Swift has stigmatized Wither in his battle of the books, but as Dryden is joined with him, the opprobrium falls on the critick not on the poet." Wither's prophetical, and political poems seem to have been the true cause, that his merits were depreciated by his contemporaries and by subsequent writers. His 'Juvenalia' contains beauties of that sim-

ple and natural kind, which cannot fail to interest persons of true taste and feeling. They are likewise distinguished by a degree of independence of mind, which is well expressed by his motto: 'Nec habeo, nec careo, nec curo. Nor have I, nor want I, nor care I.' An attempt was made in England to rescue these poems from obscurity by a very interesting anonymous criticism published in 1785, which was attributed to Alexander Dalrymple, Esq. Hydrographer to the East India company. This attempt however appears not to have been very successful, as they are little known, and seldom to be found in any collection of poems. Should America wish for the honour of restoring neglected merit to its proper rank, and of presenting to the publick the charms of Virtue and Truth, "Though masked in despised simpleness," it is probable some copy of these poems may be procured in England, as they have been several times published separately. Some of them are preserved in the British Museum, others in the Bodleian library, and in the collection of Mr. William Herbert, the indefatigable editor of the new edition of Ames's Typography. The unknown critick above mentioned gives a list of the poems not in his own possession, which are to be found in any other collections.

BY GEORGE WITHER.

SHALL I, wasting in despair,
Die because a woman's fair?
Or make pale my cheeks with care,
Cause another's rosy are?
Be she fairer than the day,
Or the flowery meads in May;
If she be not so to me,
What care I how fair she be.

Should my heart be griev'd or pin'd,
Cause I see a woman kind?
Or a well disposed nature,
Joined with a lovely feature?
Be she meeker, kinder, than
Turtle-dove or pelican;
If she be not so to me,
What care I how kind she be.

Shall a woman's virtues move
Me to perish for her love?

Or her well deservings known,
Make me quite forget mine own?
Be she with that goodness blest,
Which may gain her name of best;
If she be not so to me,
What care I how good she be.

Cause her fortune seems too high,
Shall I play the fool, and die?
Those that bear a noble mind,
Where they want of riches find,
Think what with them, they would do,
That without them dare to woo:
And unless that mind I see,
What care I though great she be.

Great, or good, or kind, or fair,
I will ne'er the more despair:
If she love me, this believe,
I will die, ere she shall grieve.
If she slight me when I woo;
I can scorn and let her go:
For, if she be not for me,
What care I for whom she be.

LORD CLARENDON.

AFTER this illustrious Chancellor, in obedience to the peremptory command of his profligate master, had resigned the great seal, and as he was going from court, the Dutchess of Cleveland wantonly insulted him from a window of the palace. His lordship looked up at her grace, and said,—"Madam if you live, you will grow old." Such and so temperate is even the language of retort, when it proceeds from a great man, suddenly or capriciously thrown from office.

GRAY'S ELEGY

is certainly superiour to any composition of the kind in any language. But we may amuse ourselves with an inquiry, which individual line is the best, conveying noble thought in adequate language. After many stanzas, whose excellence will not suffer condensation, consisting in beauty of description more than in sentiment, the first exquisite line, which breaks off from sensible images, is

The paths of glory lead but to the grave.

This the poet attempted to surpass in the progress of his elegy, but it remains unequalled.

A very classical line terminates a stanza, that could not have been written by any poet ignorant of the lessons of antiquity:

Or wak'd to ecstacy the living lyre,

yet it is less valuable than the other.

We are so willing to be pleased that we forgive great faults in fine passages, and perhaps sometimes do not observe them. The closing epithet of this line so frequently quoted

Full many a gem of purest ray *serene*

is either weak or tautological.

A week's labour would be well bestowed in the production of such a thought and such an expression as

And read their history in a nation's eyes;

yet in such a poem it may seem too refined, or recherchee, though by some preferred to every verse in the poem.

The next stanza closes with a Miltonian image that overpowers the fancy:

And shut the gates of mercy on mankind.

at which rivals pause with admiration and despair.

Another passage, praised by Johnson above all the rest, contains a line, of which every reader feels the effect, but it may be thought that the verb is too strong.

Implores the passing tribute of a sigh.

MYTHOLOGY.

The improper use of the ancient mythology in the writings of the moderns has been often the subject of criticism. Dryden has been justly censured for calling the christian's God "the universal Pan;" yet in this he but imitated Milton in his Paradise Lost, where he uses the very same phrase; and yet worse in his hymn on the nativity, where he speaks of the shepherds as "little thinking"

That the *mighty Pan*
Was kindly come to live with them below.—

Spencer too in his May says,

For *Pan* himself was their inheritance.

and in July,

> The brethren twelve, that kept yfere
> The flocks of *mighty Pan.*

The only possible defence of such expressions is, that Christ in the scriptures is styled a shepherd, and this is a lame and impotent one.—But, how the admirers of the "wild warblings of Dante," will be able to defend the following passage, I confess is more than I can divine.—

> .....O sommo *Giove,*
> Che fosti 'n terra per nos crucifisso.
>
> Purgat. B. 6. v. 118.

And after all this passage delighted Pulci so much, that he thought it worth stealing.—

> O giusto, O santo, O eterno Monarca,
> O *sommo Giove* per noi crucifisso.....
>
> Morgante Maggiore. B. 2. v. 1.

FIRMNESS.

It is observed by a fascinating and fashionable writer, whose influence has, however, been considerably diminished of late: "that in the series of successive centuries, we shall scarcely find a single example in the middle ages of a man led to the place of execution, except for the cause of religion, who met death with firmness." That there are many exceptions to this rule I have no doubt, and the following is certainly a splendid and glorious one.—

Jean Desmarets, advocate general to Charles VI. of France, had offended the duke of Burgundy, the king's uncle, by resisting some of his prodigal measures. The duke, who was of a most vindictive temper, seized the pretence of the insurrection in 1382, and contrived to have the name of this innocent and virtuous magistrate included in the list of those, who were destined to atone with their lives the guilt of the rebellion. Desmarets, who was above seventy years of age, was dragged to the place of execution amidst the sympathies and astonishment of innumerable spectators. After he had arrived there he was exhorted to cry out for pardon from the king, and it was intimated to him that by submission he might save his life. "I have rendered," answered the gray-haired magistrate, "a true and loyal service to king Philip, his great grandsire, to king John his grandfather, and to king Charles who begat him: None of these princes ever charged me with disloyalty, nor would the king that now is, if he had at-

tained to the age and discernment of a man: I will cry for mercy to God alone." Saying this, he advanced with a look of serenity and fortitude, and submitted his neck to the stroke of the executioner.—

Villaret, Histoire de France, ad annum.

ORIGINAL POETRY.

FOR THE ANTHOLOGY.

GENTLEMEN,

The following was the unpremeditated production of a humble occasion, and is submitted to you with deference. H.

THE LIGNIAD.

"Et haec olim meminisse juvabit."

'Twas night, and darkness hovered o'er the plain,
And air-thron'd silence held her awful reign;
Past was the hour, when ancient Harvard's bell
Of nine departing tolls the evening knell—
The bell, that when the breath of winter blows
And earth's drear surface whitens o'er with snows,
With sullen sound the student tears from rest,
From downy pillows and sleep's balmy breast.—

High in the Den, his breast with joy elate
Of recent honours, Regent ******** sate,
With ear attentive mark'd each rising sound
Through ether wafted from the rooms around;
When the fell demon, mischief's sovereign power,
Who knows the means of hurting and the hour,
Delights alike, amid the howling storm,
When lowering clouds the blue expanse deform,
When ocean's waves in wild disorder rise,
Mix with the clouds and foam amid the skies,
To plunge the foundering vessel in the deep,
And seal the sailor's eyes with iron sleep;
Or when dark night his black design befriends
And o'er the earth her sable wand extends,
Through Harvard's time-worn walls to take his way,
Then when Aurora, harbinger of day,
In eastern skies unfolds the gates of light,
And rising Phoebus paints to mortal sight
The blooming beauties of the opening rose,
And o'er the dewy plains a lustre throws,

The tongueless bell to ring for prayers denies,
And on the cushion'd desk no Bible lies.

The fiend approach'd the Den, whose upper floor
Sustain'd a Log, which, in the days of yore,
Ere bold Columbus cross'd the pathless flood,
In Maine's impervious forests towering stood:
Then a tall tree, upon whose branch unshorn
The feather'd songsters hail'd the rising morn,
Among whose boughs the Cat-o'mountain lay
And mark'd below the passing Moose his prey;
But when the valour of her sons in arms
Had freed Columbia from red wars alarms,
When Freedom's standard Independence bore
O'er the wide seas to the remotest shore,
Her hardy sons, by danger ne'er subdued,
Plung'd in the deep recesses of the wood:
The growth of ages bow'd before their stroke,
The gloomy pine, the hemlock, beech and oak,
Where forests frown'd, the gifts of Ceres smil'd
And rising cities cheer'd the desert wild.
Then fate decreed this lofty tree should fall,
That fate "which rules the destinies of all."
By the sharp axe its trunk receives the wound,
It falls! earth trembles, and the rocks resound.

Now in the bark it cuts the Atlantick waves
To where the sea the shores of Boston laves.
Boston! where all the social virtues meet,
Fair Freedom's birth place and her chosen seat,
While the salt wave her ample basin fills
May sacred spires surmount her triple hills!
At length it skims smooth Charles's gentle tides,
That wash green Cambridge where the Muse presides.

This Log the fiend impell'd with all his force,
Naught could resist it in its headlong course;
Prone down the stairs the falling thunder rolls,
Fear seiz'd the hearers and appal'd their souls.
As when the air earth's pris'ning caverns rends,
And rushing onward through the chasm ascends,
The Gothick structure on the mountain's brow,
That time defy'd and aw'd the vales below,
Torn from the cliff a heap of ruins lies,
The crash tremendous thunders round the skies—
So shook the Den—The Regent trembling hears
And sat *distill'd to jelly* with his fears.

The noise had ceas'd—Reason again possess'd
Her throne and sceptre in the Regent's breast:
He opes his door and loud on * * * * calls,
* * * * come forth re-echoes through the walls:
* * * * appear'd, and thus the Regent spoke,
"Say why at this late hour is silence broke?
The hour in which old Homer should engage
Your thoughts, with transport fix'd upon his page,
To wander where Simois rolls his flood
And mark Troy's fields defil'd with native blood;
Or Horace, whose light brows the bays entwine,
And in whose verse Rome's beauteous damsels shine,
Should lead you through Italia's fertile fields
And point the joys that simple nature yields.
Now cease from noise, in quiet go repose,
But know, that, when tomorrow's sun has rose,
At my complaint, the Divan, met in state,
Shall summon, hear you and decree your fate."
When the next morn had chas'd the shades of night
And brought to waking mortals cheering light,
The council sat; but no one silence broke,
Till reverend Praeses thus to * * * * spoke.
"Presumptuous Freshman! quickly name the foes
Who all the laws of government oppose;
Should you refuse to answer our demand,
Know we have power and you shall feel our hand."
Then * * * * thus: "I know not, nor would tell
Though you'd *admonish, rusticate, expel.*"
Astonishment on every member sate,
The Praeses hasten'd to declare his fate.
"Insulting boy! quick take this bill and fly
To where old Rowley's spreading forests lie;
There six long months in banishment remain,
And dread to tempt our waken'd wrath again."

THE PAINT-BOX.

TO ANNA.

Here's a box for your toilet, dear maid,
Which I shew you in grateful return,
Of cosmeticks that never can fade:
Their use will it please you to learn?

With this wash then, Good Humour, begin;
It smooths all the wrinkles of care,
Clears anxiety's gloom from the skin,
And makes it transparent and fair.

Next the pearl-powder, Innocence, use;
So pure and so soften'd its white,
O'er thy cheek 'twill a lustre diffuse
More fair, than is Youth's purple light.

Its bloom then let Modesty shed,
Not like rouge, in fix'd flushes confess'd,
But changing and blending, and spread
Like twilight's sweet blush o'er the west.

Your eye, if to languish it seem,
With Sympathy's radiance renew,
Now kindling with joy's brightest beam,
Now melting in pity's soft dew.

Round your mouth with Benevolence trace
In smiles an expression that's kind;
Then spread o'er the whole of your face
The beaming refinement of mind.

Yet observe me, these beautiful hues
Affectation can never impart:
Truth alone is the brush you must use,
And the paint-box itself your own heart.

C.

HORACE ODE III. LIB. II.

Aequam memento rebus in arduis.

Oh, Dellius, soon for death design'd,
Oppose to fate a dauntless mind;
Nor let, when brighter fortunes smile,
Intemperate joy thy breast beguile;
Whether pale grief attend each hour,
Or stretch'd 'mid many a breathing flower
At ease your listless length you lay,
And crown with wine the festal day,
Where the white poplar and the pine
In friendly shade their boughs entwine;
While bubbling by with lab'ring force
A rapid stream pursues its course.
Here bring the wine, the rich perfume,
And rose, of quickly fading bloom;
While youth and fortune power provide,
Nor fate the thread of life divide.
Soon must you bid a long adieu
To your fair lawns, your houses too;
Your villa, where the Tiber flows,
For others soon its scenes disclose:
Soon, ah too soon, a greedy heir
Shall all your hoarded treasures share.

Yourself, or mean, or proud in state,
The victim of unpitying fate.
All, rich and poor, a motley throng,
The same dread path are forc'd along.
The sacred urn, or soon or late,
Gives forth the lot, that seals our fate,
Embarks us for that distant shore,
Where light and life are known no more. C.

Cambridge, March 13th, 1810.

FOR THE MONTHLY ANTHOLOGY.

GENTLEMEN,

The greatest recommendation, perhaps, of the following verses is that they are written in a metre first used by Sir W. Jones, in a beautiful translation from Hafiz. In the last line however I have varied from my model by adding two syllables.

To M. K.

O Musa, if thou wouldst grant to me
In one sweet song to wake the lyre
To loveliest flow of mingled strains;
O with what poet-ecstacy,
I'd fan the heaven descended fire,
And charm the silence of my native plains.

Now would I sing that graceful mien,
The brightness of that beaming eye,
That skin the rival of the flake;—
The notes would flow so sweet, I ween,
So loud would rise, so gently die,
The swains would think descending angels spake.

I'd tell the beauties of that soul,
The meekness of that cultur'd mind,
The winning charms of converse sweet;
How quick with her the moments roll,
How swifter than the mountain wind,
How than the tow'ring eagle's course more fleet.

Let heartless sages preach to fools,
Who to their council lend an ear,
That love is one of fancy's dreams;—
For all the wisdom of the schools,
I would not give one smiling tear,
At love confess'd in beauty's eye that gleams.

Parent of every finer glow
Of generous thought, of mental fire,
How sweet the burden of thy yoke;
How sweet the pleasure of thy woe!
Thus would I strike the borrow'd lyre
To Sappho's touch such melting tones that spoke.

T.

THE

BOSTON REVIEW,

FOR

MARCH, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quae commutanda, quae eximenda arbitrarer. Nam egò dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. Plin.

ARTICLE 6.

Reports of Cases, argued and determined in the Supreme Court of Errours, of the State of Connecticut, in the years 1805, 1806, *and* 1807. *By Thomas Day, Counsellor at Law. Judicia in quibus non de facto, sed de aequitate, ac jure, certetur.—Cicero.* Vol. II. Hartford. Printed by Lincoln and Gleason, 1809. 8vo. pp. 592.

The gentleman, whose name appears on the above title page, is already known to the publick, as the compiler of the first volume of Cases in Errour, and as editor of the Nisi Prius Cases of Espinasse. The former of these works was undertaken under several disadvantages; but, on the whole, is executed in a creditable manner. In his notes and additions to the latter work, Mr. Day has given respectable proofs of industry and learning. This edition indeed is what it purports to be, "an improved edition," and, in the end, will probably supersede every other.

The court, whose determinations are here reported, consisted of the Governour and Council, commonly called in that State the Upper-House. The members of this branch of the legislature, like the English House of Lords, constituted ex officiis the court of dernier resort. This circumstance, together with the additional one, that every individual of this body depended for his office, on the annual choice of the sovereign people, would not naturally inspire us with a very high respect for its decisions as a court of law. A stranger unacquainted with the habits of the people of Connecticut would conclude, that a tribunal, so constituted, would be more likely to be filled with popular favourites, than learned ju-

rists; and that their decisions would exhibit little of uniformity or wisdom. Such a conclusion in the case under consideration would be very erroneous. A slight glance at the names of those, who have successively held places in this court (a list of which is prefixed to this volume) will satisfy all who know any thing of publick characters, that it has been deficient in neither talents, nor learning. That there were no defects in the constitution of this tribunal, considered as a court of law, we shall not pretend to determine; especially since its judicial powers have been taken away by an Act of the Legislature of Connecticut. But, judging from the specimens before us, we believe, that its decisions, with very few exceptions, evince a correctness of judgment, and, what is more rare in some parts of our country, a reverence for the sound principles of the common law, honourable to the administration of justice in our sister State. It remains more particularly to examine the manner, in which the task of reporting these decisions has been executed.

From the end and design of works, like the present, are to be collected the rules, by which their merits are to be ascertained. We are not to look into a volume of law reports for specimens of fine writing. The dry details of special pleadings admit not the embellishments of fancy and classical diction. They are rarely resorted to by any but professional gentlemen, and by them generally for instruction, or direction in business, and not often for amusement. Almost the only important requisite of a report is that the precise point decided, and the grounds of the decision be made plainly to appear. Accuracy and fidelity therefore are nearly the only indispensable qualities in a reporter. Conciseness and brevity are more desirable than copiousness in his statements; in his language, perspicuity and precision are more to be studied than elegance. These rules however are to be received with some limitations. We would not have our reporter omit any matter of fact, however slight, connected with a question decided, or necessary to raise such question, nor any point in the argument, which possibly might have influenced the decision. Nor, in his language, would we have him exhibit the aukward stateliness and formality, so much affected, and, in a manner, appropriated by the ancient sages of the law.

The report of a case may be considered as divided into three parts: The statement of the question agitated, the

arguments of Counsel, and the reasons and opinions of the Judges. The marginal abstract, though not a part of the report, is an indispensable adjunct. Here the reporter's talents are more tasked to exhibit his perspicacity and precision than in any other of his labours; and in the volume before us, we are satisfied with the result.

The statements of cases in the volume under consideration are undoubtedly given with perfect accuracy. Indeed it could hardly be otherwise; for the compiler had the record before him in every instance from which to extract them. It ought to be added nevertheless, that he has shewn considerable judgment in the arrangement and disposition of facts. Indeed we know not, that in this part of his work he has left any thing to be desired.

A part, which required more attention and labour, as well perhaps as more professional skill, was the reports of the arguments at bar. In this branch of his work, a reporter is liable to many oversights and imperfections, unless he receive liberal aid from the counsellors whose arguments are stated. Volat irrevocabile verbum. Who can follow a rapid speaker or subtle reasoner through all the turns of his argument in a complex and difficult case? In this part too, after the materials are collected, much room is left the reporter for the exercise of discretion. Shall he give a more compressed, or a more extended view of the argument? What exact proportion ought the importance of the points resolved, in a given instance, to bear to the attention bestowed upon them? These are questions, which must perpetually recur, and which will be differently decided by different men.

Perhaps the compiler of this volume will be most frequently thought to err, by being unnecessarily diffuse; and yet, we think, in some of his cases, he is liable to a different criticism. It will hereafter be nearly the same thing to those, who ought to be guided and governed by these decisions, that the questions determined were not argued at all, and that the arguments upon which they turned do not appear. In either case, it can never be ascertained, that the point ruled was fully considered. Lord Mansfield remarked, that, "what is determined upon solemn argument establishes the law, and makes a precedent for future cases; which is not the case of questions agreed by consent of parties, or never litigated." * In our judgment

* 4. Burr. 2545. Rex v. Wilkes.

therefore a full view of the substance of arguments ought to be presented in every case of importance. All embellishments and unnecessary amplifications ought to be rejected; but the frame and sinews should be retained.

We are therefore generally pleased with the abundant materials, which our Connecticut reporter has collected and arranged in this volume. In a few instances, perhaps he might have advantageously retrenched somewhat from this part of his work; in others however we think he has not been sufficiently copious. The same justice is not always done to counsel on different sides of the same case; an example of which fault is presented in Turner v. Hubbell, p. 457; nor is there that perfect uniformity in the execution, which might have been desired. On the whole however, we acquit him of frequent or gross errours in these particulars; and if, in a few instances, he is liable to censure for what he has omitted, still in many he deserves commendation for what he has done.

For the reasons of the court, and perhaps for the language in which they are drawn up, he ought not to be considered as at all responsible. The deliberations of the Court of Errours were never publick, and the grounds of its decisions were to be looked for only in the written reasons lodged on file, in the appointed office. This we consider as a striking fault, if not in its constitution, at least in its practice. It was however intended to have been remedied by a provision in a statute of that state, (which is now before us) requiring "of the Supreme Court of Errours to cause the reasons of their judgment to be committed to writing, and signed by one of the judges, and to be lodged in the office of the clerk of the Superiour Court." * Had the court performed the duty here assigned it, the grounds of its determinations could never have been misunderstood, or falsely reported. But this, it seems, was not always done. Unfortunately, their honours were judges in a matter, that concerned themselves, and gave a construction to this clause of the statute rather too favourable to indolence. They determined that it required of them to give their reasons only in case of reversal. Hence it is, that in many of the cases reported in this volume no reasons at all are stated, and that in a few (as, for example, in Bostwick v. Lewis, p. 447.) the point decided can only be conjectured.

* Statutes of Connect. p. 205.

Wherever the opinions of the court are given at length, they appear in general to be drawn up with sufficient ability. In several of these we trace the pen of a great lawyer and venerable Judge, since dead, the late Chief Justice Ellsworth.

There is one case, which, from the elaborate discussion it received at the bar and from the bench, has particularly attracted our attention. We allude to the case of Fitch v. Brainard, p. 163. The question, as stated by the court, was, "Can a feme-covert legally devise, or dispose of her real estate by Will?"—The court determined against her power; thereby reversing a decision of the same court made in the year 1788, in the case of Adams v. Kellogg,* which decision had been considered in that state as settled law, and had been acquiesced in for many years. Numerous titles must undoubtedly have been shaken by this determination, had it not been for the statute limiting appeals from courts of probate. † This surely was going a great length. Had the former decision been even erroneous, which, we confess, does not so clearly appear to us, we think the remedy ought to have come from the legislature. The greatest of all evils is the terrible confusion and uncertainty, which conflicting decisions of the highest legal tribunals introduce, especially when they concern titles to real estate. The legislature of Connecticut have at length interfered, and made a statute enabling married women to devise their lands. But as this statute is not declaratory, it leaves the question still open in all those cases of devises executed prior to the statute, where appeals are not barred by lapse of time.

One fact, which may serve in part to account for this singular revolution of opinion in the court, will be discovered by a reference to Kirby's Reports. It will there be seen, that Judge Ellsworth gave an opinion against the power of a feme-covert to devise, in the case of Kellogg v. Adams, he then being one of the Judges of the Superiour Court. When the case of Fitch v. Brainard came to be decided, he held a seat in the Supreme Court of Errours. How rarely do even great men yield an opinion once avowed!

* Kirby's Rep. p. 195.

† It seems that Courts of Probate have jurisdiction of real estate, in Connecticut, and hence their decrees do not stand on the same ground as those of the prerogative Court in England. In Connecticut all questions between the heir and devisee, where the Will is approved, must be tried on appeal.

The importance of the points resolved in these cases will be seen and acknowledged by every lawyer, who consults them. They are, for the most part, such as may arise in any other State; and are ably discussed and clearly exhibited. The references to authorities, English and American, are frequent, and, so far as we have had leisure to examine them, accurate.

Of a work so various it is not possible to give a specimen, by which its character could properly be estimated.

The language and style are hardly deemed proper objects of criticism. In a few instances, we have noted inaccuracies, as *lengthy*, *approbate*, which shew the pertinacity of provincial barbarism.

"By all persons, here can only be intended all *estate-holders*." p. 190. "The right to sell certainly *pre-existed* the statute." p. 192. These innovations in language, as unnecessary as absurd, occur in a judicial opinion in other respects drawn up with great ability.

On page 539, we find the following unlucky confusion of figures. "This last allegation is *the chain which binds* together the discordant materials of this declaration; and is to be considered as a *cover for the whole*—a *unique character!*"

Several other inaccuracies have occurred to us on a perusal of this volume, but we have not been particular to note them; because, not being frequent, they do not materially lessen the utility of the work, and because no similar work, so far as we know, has been wholly free from them. We should select with more pleasure, and less difficulty, were it necessary, specimens of a more flattering character. But, for these, professional gentlemen will look rather to the work itself than to the pages of our review; and, to others, they would be neither entertaining, nor useful.

On the whole then, we recommend this work, as not inferiour to the most respectable American publications of a similar nature. Taken in connection with the former volume of the same writer, it will form no contemptible addition to the libraries of professional gentlemen in any part of the United States.

We learn, with pleasure, that Mr. Day is now employed in collecting materials for an introductory volume to a new series of reports. In the prosecution of this undertaking, we wish him that encouragement and success, which, with suitable industry and perseverance, he can hardly fail to obtain.

ARTICLE 7.

A Compendious Lexicon of the Hebrew Language, in two volumes. Volume I. containing an explanation of every word which occurs in the Psalms; with notes. Volume II. Being a Lexicon and Grammar of the whole language. By Clement C. Moore. New York; printed and sold by Collins and Perkins, No. 189, Pearl-street. 1809.

No language, containing so few writings and so little used as the Hebrew, ever had the honour of half so great a number of grammars and dictionaries. It is not easy to reckon up those which are the productions of Christians; those written by Jews are almost innumerable. Yet with all this attention, in few languages has our knowledge been less improved. The truth is, that with few exceptions these have been the copies of copies, from the eleventh century to the present time. We say, with few exceptions, for we feel proper respect for the real learning of Glasse and of Vorstius, and the ingenuity of Ravis. To Masclef also great praise is due, if not for the improvement of the grammar of the language, at least for liberating it from the shackles of the Masorites.

But to come nearer to our object. As Lexicons with points have become very scarce, particularly in this country, we think an edition at this time desirable. We receive pleasure from its being the production of an American, as it is an evidence that oriental literature is not wholly neglected. In these volumes the words are arranged as in the dictionaries of European languages, without observing whether the letters be radical or formative. This order was introduced by Marinus, whom the author professes to follow, and by this he expects to facilitate the acquisition of the language to beginners. He modestly "hopes that his young countrymen will find it of some service to them, as a sort of pioneer, in breaking down the impediments which present themselves at the entrance of the study of Hebrew." We agree with him that to such the mechanism of study will be facilitated, but we doubt whether the language will thus be sooner acquired. The value of a radical arrangement has been admitted by all, and probably is by Mr. Moore himself. It has already begun to be applied with great success to European languages, as will be evident

to any one upon the slightest examination of Dr. Adam's valuable dictionary, in which he has thus arranged the Latin. This is peculiarly fitted for Hebrew, as, with a proper knowledge of grammar, we need in common cases only to learn the meaning of the radical word, and we immediately know that of all the derivatives. This work will however be useful, while the student's grammatical knowledge continues imperfect, and this was perhaps the expectation of the author himself, for he calls it "a sort of pioneer to serve," until "they shall have attained sufficient skill to consult with ease and advantage the profound works of those great masters, whose names will ever be revered by all lovers of sound and useful learning."

Mr. M. cannot pass by the subject of the points without a few words in their defence; but his arguments have not much weight. Without stopping to examine them, we remark that they are not directed to the important *point*. The pronunciation of the vowels can be valuable so far only as it enables us to distinguish the meanings of words, and unless it be genuine it will not answer that purpose. His object should be to show, that the points correctly represent the vowels used before the original Hebrew gave place to the Chaldean dialect, which is generally agreed to have been the case at the Captivity. He says, "when we see the word דבר pointed" * [in four modes, altogether dissimilar] "there are excited in our minds the ideas not only of different *sounds*, but of different *things* and actions. So that supposing us to have lost the true pronunciation, yet these vowel points afford a variety and definiteness to the language, which would be entirely lost without them." But we should obtain the same advantage from adding such vowels as our fancy might dictate.

The first volume contains a lexicon for the psalms. We see no reason, why the words contained in the psalms might not have been as well explained in their places, among the other words of the language, as in a separate volume. Again, we object to the selection of this particular book. Although he has the precedent of Trostius and the constant usage of our colleges for his authority, we think he has made an improper choice. The first principle upon which he has formed his lexicon is, to render the study easy to beginners. But we have long been of opinion, that few books can be found in the old

* We regret that our printer's fount does not enable us to represent these varieties. ED.

testament so unfit for a young student. Our reasons are these. Every person must know that poetry is in several respects more difficult than prose. It has its own words, phrases, allusions and parabolic expressions. The metrical arrangement makes frequent pleonasms and ellipses necessary. This applies generally to poetry. But the psalms have other defects peculiar to themselves. First, from their being a collection of pieces written by different authors in different ages of the language. Another of more importance is, that many of them are much mutilated, as is very apparent on examination of those in which the first letters of the verses should make up the alphabet; and to give many others connection has baffled the skill of veterans. How then can they be thought fit for those who do not easily read the letters? Extracts from the books of Moses, such as the story of Joseph, and similar pieces, would be free from most of these objections.

The work appears to have been written with great care, and possesses considerable accuracy. We have not observed any omissions of consequence, and the faults are to be attributed rather to the authors consulted by him than to himself. These would have been much fewer, had he substituted the manual of Simon, edited by Eichhorn, for the lexicon of Parkhurst. This last author appears to be his favourite, and he even deserts the Masorites to follow his authority. Thus he derives אדם *man* from דמה *to be equable*, in preference to deriving it from אדם *earth*, which is the ancient derivation; אך *indeed* from נכה *to strike*; אנה *I entreat*, from נא *to fail*; אניה *a ship*, from אנה *presence*, "from their fitness *to go* and *present* themselves any where;" אף *indeed* from אפה *to heat through*, &c. "אלהים *God*. Root אלה *to curse*—a name usually given in the Hebrew Scriptures to the *ever-blessed Trinity*, by which they represent themselves as under the obligation of an *oath* to perform certain conditions, as having denounced a curse on all men and devils, who do not conform to them;" also to *angels* or *Gods*. אלוה the singular of the same Parkhurst makes to signify *accursed*, and applies it to Christ "being made a curse for us." It cannot consistently with any rules yet received be derived from אל or אלה with a changeable ה. Aljuhary, the celebrated Asiatick lexicographer, as quoted by Fabricius, considers the same word in Arabick as the noun of the patient or object, thus אלוה *the object of worship*, Pahul, from אלה *to worship*. Besides how would the idea of a curse apply to angels and great men.

The rest is mere assertion. שדי *The all-powerful* is better derived from שד *to be powerful*, than from ש *who* and די *frequency, sufficiency*.

In his notes on the psalms, Ps. i. 1. אשרי means *happy*, in the singular as much as אשר * *free*, ארז *cedar*, and a thousand others, being all made from absolute nouns by adding י. v. 6. ידע or perhaps more correctly ירע here and in many other parts of scripture signifies *to stand, be firm*. The couplet should be rendered, The Lord supporteth the way of the just, but the way of the wicked shall perish. Ps. xix. 2. Benoni has nothing to do with time, or at least is not confined to any.

Ps. lv. 22. Buttery is a strange word, and in this place quite unintelligible.

In the grammar, p. 488, *ngn*, cannot be pronounced by any people of whom we have any knowledge.

This is a neat grammar on Masoretick principles. We are sorry to observe that he considers the syntax, the most important part of grammar, worthy of only five lines. The whole, considering the difficulty of procuring printers acquainted with Hebrew, is very free from typographical errours.

ARTICLE 8.

A letter on the genius and dispositions of the French Government, including a view of the Taxation of the French Empire; addressed to a friend, by an American recently returned from Europe. Philadelphia. Hopkins and Earle. pp. 253. 8vo.

A work on the nature and extent of French power, composed with elevated, clear-sighted views, grounded on the knowledge which the study of antiquity affords, and rendered interesting by an extensive acquaintance with the opinions of modern statesmen, an investigation of recent events, and the ruling characters of the times, in the very scenes of their existence; and, by way of luxury, written in a pure and elegant style, without any party feelings, but coinciding with some of the views of the present majority in the United States, is one which of all others we should have most desired to see,

* Exodus xxi. 5. Job iii. 19.

and which we should have the least expected. This is the character of the volume we have now the pleasure to notice. With such an idea of its merit, and with a very earnest conviction of the eminent importance of its object, we shall need no excuse for dwelling upon it a longer time, than we usually devote to mere political works.

A smile will perhaps be excited at our simplicity, when we acknowledge a belief, that this book will do some good; that it will exert a salutary influence over the political feelings of many readers, and affect public sentiment on questions of vital importance; questions which daily events are hastening to a decision that involves the fate of our country.

This belief however is not so much founded on the expectation of numerous violent conversions, as on the tendency of the facts and arguments in this pamphlet to confirm and excite those timid, lukewarm citizens, who are right in the main, but whose secret prejudices are in perpetual collision with their reason; men who are more strongly operated upon by certain national jealousies, than they would be willing to acknowledge, of whose force indeed they are often ignorant. Yet we are not without a hope that it will produce some change of views and feelings among a very numerous class of men, who must be sincere in their love of liberty and independence; but who, from a variety of prejudices, from personal antipathies, which are often strong in narrow minds, and from a miserable vanity of retaining ground they have once taken, are obstinately hazarding the existence of their country. The conversion of these men, however individually insignificant they may be, will be followed by that of others of more consequence, who are elevated by their support. It is in this, if in any way, that the "*mysterious infatuation*" of certain characters, which drives many in the first impulse of desperation to alternate doubts of their talents and their probity, will be dissolved: The leaders of a multitude are frequently impelled to go forward, though they know that every step is an advance to destruction, till they are arrested by discovering that their followers themselves shrink from danger, and turn to a different course.

There is an ardent tone and a certain freshness of sentiment in this work, arising out of the circumstances of the author, that must strike, and, we think, please most of its readers. These features of the production may at first con-

found one class of politicians, but will afterwards help to produce conviction. Had he resided without interruption at home, and had his spirits been jaded and his mind tinged with the daily routine of party controversy, he would, with exactly the same views, have constrained many of his thoughts and expressions from a fear of thwarting his own purpose. He would have been led to suppress some opinions and to exaggerate others. But after an absence from the scene of contention here, after viewing with care and sagacity the state of things abroad, and being cured of some prejudices, as he has the manliness to avow, he addresses his countrymen frankly, boldly, and without reservation or sacrifice to party etiquette. He denounces the ambition, the profligacy and perfidy of the French government; he extols the virtues, the character, the prosperity and the arduous struggle of the English nation, with a generous openness that carries with it all the sincerity of conviction, and all the pleasure of novelty. He looks at the contents of our newspapers, and gives without any hesitation the impression they make upon his mind, as a man remarks upon any obvious truth that cannot be disputed.

"The simplicity and purity of character," says he, "by which we are, I think, when viewed in the aggregate, so advantageously distinguished above the nations of Europe, is almost as favourable to the designs of France as the corruption or venality of her neighbours. A backwardness to suspect treachery may entail all the consequences of a willingness to abet it.—One who has had an opportunity of observing the workings of French influence elsewhere, cannot possibly mistake the source from which the politicks of some of our own gazettes are drawn. The most unwearied industry in disseminating falsehoods on the subject of Great Britain—a watchful alacrity to make even her most innocent or laudable acts, the subject of clamour;—a steady, laborious vindication of all the measures of France, and a system of denunciation against those who pursue an opposite course, are the distinguishing features of the venal presses of Europe, and the symptoms by which those of our own country may be known."

He decides upon this case with the same sort of confidence and dispassionate judgment, that a naturalist would pronounce on being shewn certain animals, these are jackals and these are hyenas.

We shall attempt a brief abstract of the author's leading thoughts, in his own language. It is one of his first positions,

"That the character of our internal administration, of our moral habits and of our foreign relations, that our laws and liberties depend, in a

great degree, upon a proper understanding of the genius and dispositions of the French government;"

and further,—

"That it belongs to the nature, as it is the systematick plan of the government of France, to grasp at universal dominion; that the evils which this gigantick despotism entails upon France herself are no less galling, than those to which the conquered territories are subject; that every where the luxuries of the rich and the necessities of the poor are alike assailed; that we not only share with the British in the hatred which is cherished against them by the Cabinet of St. Cloud, but are equally marked out for destruction."

For the accomplishment of this plan of universal empire,

"The inveterate habits of intrigue, the vanity and ductility, which have always marked the national character, are all confederated for one grand and successful experiment,—that of trying whether the mainsprings of human conduct are not at all times the same; whether, with a deep knowledge of the temper of the age, with a congenial spirit and augmented means, the same principles and measures, skilfully adapted to circumstances, will not give the same results."

He thinks that,

"No peace can be expected, until France herself can yield a revenue to the imperial exchequer, sufficient both for the maintenance of her armies and the charges of her vast domestick establishment; or until whatever spoil yet remains on the Continent shall be either forcibly ravished or tamely surrendered;"

that in the prosecution of his views,

"the determined hostility of Buonaparte to commerce under any shape"

has been fully manifested; that his feelings are not confined to the ordinary political hatred existing between rival nations; but,

"that the British are detested by Buonaparte, not merely as political enemies, but as a commercial people. Under the pretence of contending for the liberty of the seas, he aims his blows at the spirit of commerce, and at the admirable constitution it strengthens and defends. In waging war against the commerce of England, it is not merely her destruction that he meditates. He is almost as forcibly impelled by his desire to extinguish the whole trading economy of the world, which without England, the spring and soul of the system, must soon disappear."

It is also maintained, that it forms part of the French Emperour's system to new-model every nation, and to make his scheme of government as universal, as it is simple.

"The imperial despot proclaims and manifests, on all occasions, his contempt and detestation for republicks. He has assailed and beaten them

down, wherever they came within reach of his power; not incidentally, but directly, and with all the zeal of fanaticism. His aversion is not that which may naturally arise out of opposite forms of government, but it is a malignant hatred to the spirit of liberty; an abhorrence of the example of a free government; a sort of missionary fury which would banish the adverse creed—not only from the immediate theatre of his own dogmas, but from the face of the earth;"

He has a marked difference of feeling towards the only two free nations who yet remain:

"The British he hates, and dreads, and respects. The people of this country he detests, and despises. He detests us as the progeny of the British; and as the citizens of a free government. He despises us a body of traders, according to his views, without national fame or national character; without military strength or military virtues."

To avoid the calamities which threaten us from the ambitious projects and contemptuous hatred of the French government, it is the opinion of our author that,

"Our labours to steer a middle course,—to moderate his violence by humble remonstrances and benevolent professions,—to entice from him the alms of an oppressed and precarious refuse of trade,—have only conduced to heighten his disdain and to embolden his insolence. We have squandered, and do squander unavailingly, our fund of submission. Every act of humiliation is not merely superfluous, but absolutely prejudicial."

In his view of the finances of France, which contains much information and many interesting details, he has brought undeniable facts to prove the gross errour of an opinion, very prevalent in this country, that the taxes in France are light in comparison with those of England, taking into consideration the means of the two nations.

"I have carefully collated the list of objects taxed in England, particularly those which fall under the excise, with the catalogue of France; and have found, that the French government has omitted none, which by any possibility could be rendered productive. In England, they have studiously avoided the imposition of such taxes as might clog the industry or trench too far upon the necessities of the people. In France, these considerations appear to have had no weight;—while, at the same time, the proportions observed in England, for the alleviation of the lower classes, are there wholly disregarded. No comparison can be instituted as to the moderation and lenity, with which the numerous and complicated taxes of both countries are levied."

"The whole administration of the finances is under the immediate control of the Emperour, and no examination or discussion of the accounts is permitted even to the subservient bodies, that constitute what he calls his Legislature. Exaction and oppression are unlimited and un-

punished, and in France, we have now an example, that a people may be subjected at once to the double oppression of military and fiscal tyranny,—the art of oppressing a people by schemes of taxation, *art de travailler les peuples en finance*, carried to the utmost pitch of perfection, under a military despotism."

The ambitious projects of France, and her advantageous position in Europe, have often been the themes of politicians. The revolution facilitated the execution of these designs, and the destruction of the old government removed many obstacles, which impeded the ambition of former sovereigns.

"In the decomposition of the original mass, materials were found for the construction of a new system, retaining the invigorating elements of the old, but shaped from the models of antiquity, and endued with a distempered energy, more formidable than any degree of strength of which the constitution of the latter was at any time susceptible."

The author believes, that the fate of the European continent is now irrevocably decided.

"I cherish no hopes for the safety of the continent. I cannot consent to reason from loose probabilities and remote contingencies—and I see no other foundation on which hope can rest. My conclusions are drawn from a view of the fundamental means and permanent relations of France, and not from a consideration of the character of her ruler."

Most of these positions are supported by references to the works of celebrated statesmen and economists of the age, and are in general laid down with great clearness, enforced by powerful arguments, and embellished by persuasive eloquence. Many of the ideas are similar to those which Mr. Ames endeavoured to instil into his countrymen. On two points, Buonaparte's enmity to commerce, and the duration of French power, we shall offer a few observations.

The enmity of Buonaparte to commerce seems to involve contradictions. However supported by theory and fact, we think it must be admitted with some qualifications and exceptions. His education, his habits, and his military views all lead him to hold trade in contempt; but his enmity to it we think in a degree temporary, and the more violently excited, as affording, through very expensive privations, the means, as he falsely conceives, of gratifying other enmities. His "*ships, colonies and commerce*," was long a watchword in England, and the belief that he was sincere in wanting them, justly alarmed that nation. They knew, if they made peace, how rapid would be his strides to obtain and almost monopolize them, by the

possession of so large a portion of Europe. Nor can the prodigious efforts he made to obtain possession of his colonies, after the peace of Amiens, be forgotten.

The small trade which was carried on in the French ports since the present war, till within a recent period, furnished the limited consumption of France, which increasing poverty daily narrowed, with the most important luxuries, and brought some relief to the landholders by carrying off a portion of their surplus produce, while it afforded some aid to the government by the receipts at the custom-house. But this trade was wholly carried on by foreigners. Her few remaining colonies were completely separated from the parent state, and the profits of colonial produce were not received, as in England, by resident proprietors and expended in the country, but were the property of foreign merchants. It was another galling reflection too, that the proceeds of this commerce were not invested in the manufactures of France, but passed at least through the hands of bankers in England, where indeed the greater part remained to pay for English manufactures. Here was a trade the most disadvantageous that can possibly be imagined, which produced some languishing movements, and fiscal benefit; but which drew from France for foreign luxuries large sums, which were chiefly remitted to nourish the industry of her enemy.

Thus, with continental Europe prostrate before him, the French ruler saw his only enemy flourishing directly and indirectly at his expense. The ports of France on the Channel had long been hermetically sealed, and whether his ravaging eagles advanced on the coasts of the South or of the North, "the meteor flag of England" was waving in the offing. A more patient man might have been chafed at this unceasing, this humiliating constraint. His victories spread desolation to others, and increased his own poverty. The resources derived from rapine grew less and less, and would be wholly exhausted at no distant period.

It was at this moment he resolved on the desperate game of ruining England by cutting off her communication with the land, as she had done his with the sea. He was confident of success in this attempt, and while ten-fold distress was accumulated on his subjects, he calculated that the additional plunder in Spain, Holland and the North, derived from these measures, would balance the loss of regular revenue, for the

short period in which England would be enabled to withstand this new species of warfare. The folly, rashness, and the impracticability of the system are now sufficiently apparent, and the time cannot be very remote when it must be partially or wholly abandoned.

The insecurity of life and property, even without the military nature of the government, will be always sufficient to prevent commerce from attaining that splendour and influence in France, which it has reached in some other countries. But at the return of peace, the Emperour will grasp at trade with the same avidity, with the same eagerness of monopoly that he did after the peace of Amiens. If England could be subdued, it would be difficult to imagine the extent, to which his rapacious tyranny would be stretched; the aggregate commerce of the world would doubtless be greatly diminished; but the master of the land would be lord of the sea, every nation would become tributary to France, and if his conduct on other points be considered, it is not extravagant to suppose, that his flag would be necessary to the protection of all property on the ocean.

We come now to make a few reflections on the probable duration of French power; fully impressed with its extent and its increasing solidity the circumstances that favour and the few obstacles that impede its permanent ascendancy. Still we think it imprudent to throw away all hope, and there is a gleam on one side as we imagine, which it is wise to cherish.

The policy of modern France is modelled on that of ancient Rome. She has assimilated her institutions in a remarkable manner to those of the ancient mistress of the world; and has often rivalled the glaring horrible splendour of her military actions. The modern conquerours have united with savage aptitude the ferocity of the ancient ones during the republick, with their profligacy under the empire; and have fought almost as many decisive battles in ten years, as the Romans did in a century. Notwithstanding these alarming facts, we derive some consolation from a belief that the French system is not so strongly consolidated as the Roman, that the state of the world is very different from what it was when enslaved by the Romans, and though more easily overrun, is less likely to be finally subdued.

The slow growth of the Roman power ensured its duration. A new conquest was hardly undertaken, till the victims of the

last had become completely amalgamated with the victors, and urged by the same habits and feelings to ravage and subdue their neighbours. It was a long period before they conquered the civilized people of the South, and a still longer before they passed the Alps to combat the barbarous tribes of Gaul and Germany. These conquests were made in the regular slow march of state policy, and the body that directed them was no hasty assemblage of vile, discordant materials, but the proud, respectable, regular, venerated descendants of those, who had always wielded the authority of the state. No individual lustre, however great, could eclipse for a long succession of ages the majesty of the Senate, the perpetual and sacred depositary of power. If the regal government of Rome had come down to within ten years of Caesar's usurpation, and the republick had only existed during the intervening period; if the first Emperour had hastily selected from the ruins of royalty and from the short-lived hot-bed productions of the republick a band of men, some of whom had forgotten their ancient allegiance, and others who had violated the most solemn oaths, still retaining the most various opinions, and opposite pretensions; had he further degraded them in the opinion of his subjects by exacting from them the most servile devotion, nauseous flattery and tame acquiescence in all his measures, and had he then, with a Senate thus composed, achieved the conquest of the world, how long would his Senate have retained it after his death? Would the generals and pro-consuls have submitted to this body, or would they have spurned its control, and refused to admit it only as an umpire between their jarring claims? The absolute destruction of all the ancient establishments of France, the extinction of the parliaments, the powerful municipalities, the provincial noblesse, the wealthy clergy, of every body that could concentrate influence or command respect, the total want of every privileged corps, whose privileges would be sacred in the eyes of the people from their beneficent exercise or venerable tenure, form the most powerful security of Buonaparte's power during his life, but will be wanting to secure its continuance when delegated to others.

The recollection of recent prosperity, the burthen of present misery, the influence of ancient connexions, and the disgust at new and violent modifications will all contribute to make Europe renew her struggles at his death, which must relax for a time at least the energy that now pervades the

system, and which most certainly will efface that precision, promptitude, and above all that perfect unity of direction, which at present make it irresistible.

But all calculations of this kind would be quite useless, perhaps injurious, if it were not for the position of Great Britain. It is on the lofty independence of that nation that the standard of liberty will wave to animate the rest of Europe, whenever an occasion shall present for the recovery of their former glory and prosperity. It is this nation that will prevent the models and the action of civil liberty and civil policy from being wholly lost. It is her example that may yet save Europe from relapsing into military barbarism.

The advantages derived from commerce, the wide dissemination of intelligence, the multiplied intercourse and connexion between the higher classes of different nations, are all circumstances of the present age that were wanting to stimulate and combine the nations of antiquity against the common enemy. It is owing to this superiour state of society, that all hope is not extinct while one independent nation remains.

We have not room to adduce all the ideas which this subject suggests; and we are aware after all of the objections that may be made to them, and the immense weight of the argument of the author. Nor would we have dwelt upon them a moment with any intention of weakening his positions; of exciting a doubt respecting the course to be pursued and the necessity of resistance. We would encourage this resistance by the idea that it will not be in vain, and may be triumphant in the end.

The author thinks that the present ministry of Great Britain have not very liberal views, or very friendly feelings towards this country. Admitting this to be true (which however has not been proved) how can we avail ourselves of it as a justification to posterity for the deplorable blindness of quarrelling with Great Britain at the present period? Did not Mr. Jefferson reject a treaty, satisfactory to all parties, negotiated by his own agents, and concluded with a ministry whose partial good will towards this country subjected them, however unjustly, to much clamour and suspicion in their own?

It is not a little humiliating to those who are attached to forms of government, whose existence depends on the intelligence of their citizens, that we should at this late day be cavilling with the only other free nation upon earth, because her minister made his bow in the wrong position; or that we

should have a man in Congress who should be '*afraid that Buonaparte would not admit us into the northern confederacy*'! —But there are signs of better times. We agree with this author,

"That our destinies are no otherwise ambiguous, than as they rest upon sentiments which should be universally predominant,—of cordial detestation for the profligacy, and of timely resistance to the machinations, of a power, which, circumscribed by no law, and checked by no scruple, meditates the subjugation of this, as well as of every other country."

ARTICLE 9.

The Old Covenant, commonly called the Old Testament; translated from the Septuagint. By Charles Thomson, late Secretary to the Congress of the United States. 3 vols. 8vo. Philadelphia, Printed by Jane Aitkin, No. 71, North Third Street. 1808. 4th vol. contains the N. T.

(Continued from vol. vii. page 400.)

NOTHING can more satisfactorily illustrate the extreme folly of a bigotted adherence to the received text and version of the scriptures, and of that horrour of alteration which has been of late so industriously propagated among us, than the study of the Septuagint. The unlearned christian, when he first opens the book before us, may perhaps be astonished to find a style so new to him, or rather a phraseology so different from that in which he has been accustomed to express his religious ideas; and his alarm will not be likely to abate, when he finds that in many passages, on which he has been long reposing as the foundations of his favourite faith, all traces of his most sacred phrases have disappeared, and that even the passages themselves are in some cases not to be found. His alarm however must give place to humility, as soon as he discovers that several passages, quoted from the Old Testament by the evangelists and apostles, and which he has sought for in vain in his common English bible, are yet to be found here just as they are cited in the New Testament.

A remarkable instance will occur to him in reading the Psalms. "If, says Dr. Brett, the reader compares the 14th Psalm in his bible, which is translated from the Hebrew, with the same Psalm in his common-prayer book, *translated from*

the Septuagint, he will find that in his common-prayer book, there are *four whole verses* more than are in his bible, viz. 4 5, 6, 7. Yet these verses are every one of them cited by St. Paul in the same words, Rom. iii. 14, 15, 16, 17, 18." These are of course found in the present translation of this old version. From numerous instances like this, the unlearned christian must be persuaded that this subject is not unworthy of the attention of any man who would know the foundations of his faith. He will now suspect perhaps for the first time, that our Saviour and the apostles, whom he will allow to have had a due reverence for the word of God, did not use King James's bible. He will be obliged to admit, that, if our Saviour's bible was the true one, his own cannot be so scrupulously correct, as to authorize him to treat with contumely every man who ventures in any instance to depart from it, or to reproach him with a design of tearing up the foundations of our faith, and of altering the immutable word of God to break down the barriers against heresy, and bring in a chaos of crude opinions. He will soon discern and gratefully acknowledge that the essential doctrines and duties of christianity are unaffected by these variations, though perhaps he will be compelled to make much fewer essentials than he has heretofore do ne; and he will particularly observe that the grand facts on which christianity is founded are not even remotely affected by these variations, and *that whatever in our religion all sects of christians think it necessary to defend in the argument with unbelievers, is not only safe in these circumstances, but even would not be tenable without them.*

If the instance just now adduced should strike the mind of the reader with the force which it ought, he will be better prepared to meet with other variations. The first which will arrest his attention is the difference of computation in the 5th chapter of Genesis, where the genealogies of the Patriarchs are given. According to the LXX. almost every Patriarch is said to have lived nearly a hundred years *longer* before he begat his first son, than according to the common English bibles, which are translated from the Hebrew.

It is unnecessary to refer him to any of the numerous *transpositions* which are to be found in the Septuagint; the careful reader of his bible will soon discover them. With respect to these, Dr. Grabe supposes that in the Hebrew copy, from which the Greek version was originally made, the rolls or leaves of

the volume had been stitched together in a wrong order, and that from mistakes of that kind proceed the most important dislocations observable in the Septuagint.

In the first book of Samuel, where the story is recorded of David and Goliath, there is a remarkable *omission* in all the copies of the LXX. of nearly *forty* verses in the 17th and 18th chapters; but the reader will perhaps think that the narration does not suffer much from this omission.—*Thirteen* verses are omitted in the 33d chapter of Jeremiah; and a vast number of single verses as well as clauses and words throughout the whole bible are not to be found in the present copies. Many of these omissions gave rise to Dr. Owen's suspicions that the Jews had wilfully corrupted the text of this version; a charge which the Jews retort upon the Christians.

The most important variations are to be found in those passages, which are produced by the Christians as prophecies of the Messiah, and applied to Jesus Christ. The well known prophecy in Genesis "the sceptre shall not depart from Judah, &c. till Shiloh come," is a memorable instance. Mr. Thomson, following the Vatican text, with a slight alteration in the punctuation, renders—"a chief shall not fail from Judas, &c. till the things reserved for him shall come." The famous texts, Isaiah viii. 14. and ix. 6. may be consulted by those who wish to form an opinion of the importance of the variations in some of the most controverted passages.

It has generally been supposed that the writers of the New Testament quote from the LXX. This has been urged in order to account for the differences which exist between the present Hebrew text and many of the quotations in the gospels and epistles; and divines were long disposed to acquiesce in this explanation. This is one of the most difficult questions in biblical criticism, and cannot be settled while the text of the Septuagint remains so unsettled. Dr. Randolph, who undertook a laborious examination of this very question, and constructed tables of all the quotations in the New Testament, with the Hebrew text on one side, and the Greek of the LXX. on the other, made it sufficiently evident that the apostles and evangelists did not generally quote from the text of the Septuagint as it now stands in the common printed editions. As the result of his examination is curious, we shall here give it.

I. Citations in the New Testament agreeing exactly with the Hebrew 63
Agreeing nearly with Hebrew 63
Agreeing in sense with Hebrew, but not in words . 24
Giving the general sense, but abridging or adding to it 8
Taken from several passages of S. S. 3
Differing from Hebrew, but agreeing with Septuagint . 6
Citations where we have reason to suspect that the apostles either read the Hebrew differently, or put some sense upon the words different from what our Lexicons express 21
Places where the Hebrew seems corrupted . . . 8
Not properly citations but references or allusions . . 3

II. Agreeing verbatim with Septuagint or only changing the person 72
Taken from Septuagint, but with some variation . . 47
Agreeing in sense, but not in words with Septuagint . 30
Differing from Septuagint, but agreeing exactly or nearly with Hebrew 13
Differing both from Septuagint and Hebrew and taken probably from some other translation or paraphrase . 19

Dr. Owen, however, who wrote several years after Dr. Randolph on this subject, and who had access to the collations which Dr. Holmes was making, gives us a very different result, after an examination of the quotations of the *evangelical* writers only. "The texts cited in the *Gospels* and *Acts*, says he, amount in number, by my computation, to seventy six; of these, SIXTY at least appear on comparison, to be *strictly conformable* to SOME OR OTHER of our Septuagint copies. Several more come near to them, and convey exactly the same *sense*, though not precisely the same *words*."

Notwithstanding this very positive result, there is a consideration which seems to make these comparisons of little value. It is extremely probable, that Christian writers have altered the readings of the Septuagint to make them more conformable to the quotations in the New Testament. For, says Marsh, (Mich. vol. I. p. 487.) "It is well known that the readings of the Greek version, according to the Codex Alexandrinus, approach nearer to those of the Greek Testament, than according to the Codex Vaticanus. Now it is admitted by many eminent criticks, that the Vatican manuscript is more ancient than the Alexandrian; it is likewise admitted, that the former contains

more of the antehexaplarian text than the latter. If then this progression be found to continue, and the conformity between the Septuagint and the Greek Testament *increases* in proportion as the antiquity of the manuscripts *decreases*, no doubt can be entertained that the suspicion is grounded."

These remarks tend to show the shortsightedness of those who deprecate the attention paid to sacred criticism; and the imprudence of maintaining the absolute verbal integrity of the Hebrew, Greek, or English bibles as they now stand. Nothing but the so much calumniated labours of collators, editors, translators and criticks, can place the scriptures of the Old and New Testaments in a proper light, and relieve the cause of Christianity from the embarrassments which arise from its connexion with the old dispensation. To repeat what we have before said, nothing is more wanted to throw light on the argument from Jewish prophecy in favour of the gospel, and to lead to important results in scripture criticism, than the better settlement of the Greek text of the Septuagint.

In considering the state of the version which Mr. Thomson has translated, we have almost lost sight of his labours. Indeed we have been continually dispirited by the thought, that in the present state of the Septuagint he has taken great pains to little purpose. His merits as a translator are not to be estimated by the sound of his version in English; or by its conformity or nonconformity with what we have been accustomed to read in our English bibles; but only by the degree of accuracy with which he has given the meaning of his original. It should be remembered in reading Mr. Thomson's book, that it is only the translation of a translation; and that in many cases where a translator from the original Hebrew would be justified in rendering an idiomatical expression in Hebrew, by its *equivalent* in English, a translator from the Septuagint would not be allowed this liberty; for where his author has chosen to be literal, however odd his version may sound, he too must be literal; and where his author has evidently mistaken the meaning of the original, he must give faithfully his mistakes.

We have casually noted two or three passages where Mr. T. has in our opinion unjustifiably disguised the evident sense of the Greek. e. g. LXX. 2 Kings 24. 1. Where our translation says the Lord persuaded David to number Israel; the Greek is, Και προσθετο οργη Κυριος εκκαυσαι εν Ισραηλ, Και επι-

οτιοτε τον Δαυιδ εν αυτοις, λεγων, &c. This, Mr. T. renders, "Again, the anger of the Lord was kindled against Israel, when one among them overpersuaded David saying, &c." This arose from a mistaken notion of the impropriety of directly ascribing this act to the suggestion of God, which in another place, (1 Chron. 21.) is ascribed to Satan or an adversary. These theological difficulties should have no weight in the mind of a translator. Again 1 Chron. 20. 3. where David is said to have *cut* his captives at Rabba "*with* saws, and with harrows of iron and with axes," the Greek of the LXX. is Και τον λαον τον εν αυτη εξηγαγεν, και διεπριζε πριοις, και εν σκεπαρνοις σιδηροις, και εν διασχιζαις, &c. which Mr. T. renders, "he brought out the people who were in it, and *put them to* saws, and iron mattocks and among quarry men." Now though the parallel passage in 2 Sam. 12. 31. will admit this meaning, and perhaps even the original Hebrew, yet that the Greek of the Septuagint cannot in this place be fairly so translated, any one who reads it must perceive.

The Greek version of many parts of the Old Testament is so barbarous, and the text in general so corrupt, that we have not had the courage to read much of this book, and compare it with the Greek. We have in general observed that Mr. Thomson's version is sufficiently literal; yet there is such a thing as being so literal as to disguise or obscure the meaning of an author. Those idioms of the Hebrew, or of the Alexandrine dialect of the Septuagint, which are perfectly unintelligible in English, ought not to be literally rendered.

We shall give two specimens of this translation taken at hazard, one from the historical and one from the poetical parts of the Old Testament.

GENESIS VI. "And Noe was five hundred years old and he had three sons
2 Sem, Cham, Japheth. And it came to pass when the men began to be multiplied on the earth and daughters were born to them, that the sons of God seeing the daughters of men that they were fair, took to
3 themselves wives of all whom they chose: then the Lord God said, "My breath must not continue in these men to this age, because they are flesh; their days however, shall be an hundred and twenty years." Now there were giants on the earth in those days, and after that when the sons of God went in unto the daughters of men and
5 they bore to them. These were the giants of old, the men of renown. So when the Lord God saw that the wickedness of the men on the earth was multiplied, and that every one was in his heart stu-
6 diously and continually bent upon evils, God was grieved that he had
7 made man on the earth. And God came to a determination and

said, "I will blot out from the face of this earth the man I have
8 made, both man and beast; both reptiles and birds of the air. For I
grieved that I made them. But Noe found favour in the sight of the
Lord God.
9 Now these are the generations of Noe. Noe was a just man;
10 and being perfect in the tenor of his life, Noe pleased God. And
Noe had three sons, Sem, Cham, Japheth. Now the earth was cor-
11 rupt before God; and the earth was filled with iniquity. And God
12 beheld the earth and it was corrupt. Because all flesh had corrupted
13 their way on the earth; therefore the Lord God said to Noe, "The
time of every man is come before me. Because the earth is filled
with iniquity by their means, therefore behold I am going to destroy
them and the earth. Make therefore for thyself an ark of squared
14 timber. Thou shalt make the ark with small apartments, and pitch
15 it on the inside and outside with pitch. And in this manner thou
shalt make the ark. Three hundred cubits shall be the length of the
ark, and fifty cubits the breadth, and thirty cubits the height thereof.
16 In building the ark thou shalt narrow the breadth and finish it above
at a cubit. And thou shalt make the door of the ark out of the sides.
17 With lower, second and third stories thou shalt make it. Now be-
hold I am going to bring a flood of water upon the earth to destroy
all flesh in which is the breath of life under heaven, and all that are
on the earth shall die; and I will establish *my covenant* with thee,
18 Thou therefore shalt go into the ark, thou and thy sons and thy wife
19 and thy sons' wives with thee. And of all the cattle, and of all the
reptiles, and of all the wild beasts, even of all flesh thou shalt bring
into the ark a pair of every sort, that thou mayest nourish them with
20 thyself. They shall be a male with a female. Of all the winged
fowls according to kind, and of all the cattle according to kind, and
of all the reptiles which creep on the earth according to their kind,
pairs of every sort shall come to thee, a male with a female, to be fed
21 with thee. Thou shalt therefore take to thee of all the varieties of
food which you eat, and collect it to thee, and it shall be for thee and
22 for them to eat."

Ver. 1. When *the* men.] The article in Greek does not here require the definite article in English.

Ver. 3. My breath *must not* ου μη καταμειν—*to this age* εις τον αιωνα.] The Greek does not authorize either of these renderings, certainly not the last.

In ver. 4. Mr. Thompson has adopted a punctuation which makes an incomplete sentence in English. If he had followed the Greek he might have put a comma or semicolon after "them."

Ver. 9. In the tenour of his life, εν τη γενεα αυτου.] He has adopted the same meaning of γενεα in Isai. 53. 8. after Bp. Lowth. If the Greek would admit of it, we should embrace it *ambabus ulnis*.

Ver. 16. We are not sure that we understand the translation of this verse. The Greek is hardly grammatical. It seems to refer to the bringing of the roof of the ark to a point. ——Mr. T. does not seem to have been aware, that though πλαγια is always used by the LXX. in the plural, it will not do to render it plurally in English. e. g. 1 Kings 20. 24. He would not render thus, "Abner sat down by the sides εκ πλαγιων of Saul." Besides, "make the door of the ark out of the sides," conveys a very different meaning in English, from this, "make a door at the side or sides."

Our second extract is from Isaiah 53 to 54. 2. The author has prefixed letters signifying the different interlocutors, in the prophetical books; by which he has in some cases thrown light on a passage.

LIII. (c) "O Lord, who hath believed this report of ours, and to
2 whom hath the arm of the Lord been made manifest? We have made
proclamation as a child before him: as a root in a thirsty soil, he
3 hath no appearance nor glory. We have seen him; and he hath
neither appearance nor beauty: but his appearance is mean and defective beyond the sons of men. Being a man in affliction and acquainted with grief, because his countenance was dejected, he was
4 despised and disesteemed. This man beareth away our sins; and
for us he is in sorrow: And we considered him as being in trouble and
5 under a stroke and in affliction. But he was wounded for our sins,
and afflicted for our iniquities. The chastisement of our peace was
6 upon him; by his bruises we are healed. We all like sheep had
strayed; every man wandered in his way: and the Lord delivered
7 him up for our sins: and he, on the account of his affliction, openeth
not his mouth. He was led as a sheep to be slaughtered. And as
8 a lamb before its shearer is dumb, so he openeth not his mouth. In
this humiliation his legal trial was taken away. Who will declare his
manner of life.

(J) Because his life is taken from the earth—for the transgres-
9 sions of my people he is led to death; therefore for his funeral I will
give up the wicked, and the rich for his death. Because he commit-
10 ted no iniquity, nor practised guile with his mouth, and the Lord
determineth to purify him from this stroke: when his soul shall be
given up for a sin offering; of you he shall see a seed which shall
11 prolong their days. Moreover it is the determination of the Lord to
remove him from the trouble of his soul—to shew him light and
fashion him for knowledge—to justify the Righteous One who is
12 serving many well, when he shall bear away their sins; therefore he
shall inherit many, and divide the spoils of the strong.

(p) Because his soul was delivered up to death and he was numbered among transgressors and bore away the sins of many and on the account of their iniquities was delivered up;

LIV. rejoice thou barren, who bearest not—break forth with shouts
2 of joy, thou who sufferest not the pangs of child birth; for many more are the children of the desolate than of her who hath a husband.

In this extract the critical reader will take notice of the translation of φωνὴ in the 4th verse, and of ανοιξει in the 11th, and will judge of the propriety of the punctuation in many places.

We have no room for further remarks. The specimens we have given will enable the criticks to judge of the character of this version, and of Mr. Thomson's qualifications for the task he has accomplished.

RETROSPECTIVE REVIEW.

ARTICLE 19.

The history of New Hampshire.

(Continued from page 141.)

THE conquest of Canada brought into notice a large tract of fertile country on Connecticut river, over which both New York and New Hampshire immediately claimed jurisdiction. As the granting of new lands was the most lucrative prerogative enjoyed by the colonial governours, the chief magistrates of both states were anxious to secure this valuable country to themselves. The governour of New Hampshire proceeded to grant townships in the disputed territory to whoever would apply for them, and the governour of New York obtained from the British court a definition of the boundaries of that state so as to include the whole tract within them. A question then arose upon the grammatical construction of the words "*to be*" used in this definition. If they related to past time, the boundaries of New York, it was contended, always included these lands; but if to future they might have been in New Hampshire at the time the grants were made. Such was the origin of a dispute, which ended in the erection of these lands into the independent state of Vermont.

At the same time began a much more important dispute between the mother country and colonies, which terminated in the independence of the latter, an event of which the impor-

tant consequences were not foreseen, but which is now acknowledged to have produced the most beneficial result to both countries. Dr. Belknap has here thought proper to make himself a party in his history, and to address his readers in the first person, hoping, he says, he may be allowed to express the feelings of an American. We regret that Dr. B. should by this mode diminish the confidence which his readers repose in his candour and impartiality. Our author has not discovered his usual sagacity in discovering the origin and causes of this dispute. He says that a jealousy of the colonists had always existed, and an opinion long prevailed that they would one day throw off the yoke. He attributes almost every thing to the venality of that British ministry, which succeeded to the administration after the peace of 1763, but the various circumstances which roused this jealousy into action and the different motives which actuated the different parties in America are left wholly untouched. Having described the proceedings of the British government and of the people in this country, till the period of the repeal of the stamp act, the relation passes to the administrations of Benning Wentworth, and of his successor and nephew John Wentworth, and then returns to the dispute with Great Britain, which he minutely describes till the abolition of royal government in 1775.

From this period till the declaration of independence, every state formed an independent sovereignty, and the history of New Hampshire is sufficiently connected; but, after that period, when the war was directed by the general congress, it becomes difficult to separate the events which occurred in New Hampshire from the general history, and all the former embarrassments of our author recur with accumulated force. The events related are too detached to have any interest.

Paper currency had been used in all the former wars, but, as it was issued for expenses which were reimbursed by the British government, no great inconvenience was felt from it. But when the contest was with that government, patriotism became the only support of this system. New emissions were made continually, and the historian relates at large the evils which flowed from them, and the absurd methods taken to prevent their depreciation. To support their credit the system of confiscation was adopted, which added little to the publick stock, but greatly diminished publick reputation. During the revolution New Hampshire was governed by committees

and conventions, to which necessity induced obedience, and it was not till the peace that a regular constitution was adopted.

New Hampshire had hitherto acquiesced in the royal decision respecting the boundaries of New York, and had tacitly given up her claim to the disputed territory. But during the revolution some of the towns on the eastern side of Connecticut river joined themselves to the new state, with the hope of bringing the seat of government among themselves, and thus again involved New Hampshire in the dispute. Dr. B. is sufficiently particular to satisfy readers of the present day, although he regrets the want of authentick information to be more particular. He does not attempt to give the motives which influenced the actors in this complicated business.

The concluding chapter contains an account of the disorders after the peace, arising from the distresses of the people, their opposition to justice and to regular government, and the easy means by which they were brought again to a sense of duty. Similar riots occurred in other states, and the weakness of government became so apparent that every one was sensible of the necessity of a change, and the present federal constitution was eventually adopted.

The third volume, which was not published till 1793, contains the natural history of the state, and is the most interesting and most ably written of the whole. The facts appear to have been collected with great care, they are well arranged, and the information upon the subjects treated of is quite satisfactory. The boundaries are described in the first chapter, and the reasons are given why they differ from the description of them in their charter. Our climate and seasons are extremely well described in the second chapter: and their rigour is related with a degree of fidelity seldom found in a native. The third chapter is upon the face of the country. In speaking of mountains, Dr. B. mentions that their roaring is considered by those who live near them as an indication of rain. The similar circumstance of the roaring of ice and of falls is supposed to foretell rain to those who live in their vicinity, but upon what ground, or whether these indications are supported by facts, we are unable to say. The reason why the roaring of the sea beach is the precursor of a storm is sufficiently obvious.

The fourth chapter contains a particular description of the White Mountains. The general account of them is very good,

but it is weakened by an attempt at romance, and the relation of unavailing expeditions to their summits had been better omitted. The description of the notch is incorrect. Some gentlemen of information and veracity have informed us, that having had their expectations raised by this description of stupendous scenery, they had actually passed it without once suspecting it, and were not assured of their mistake but by their distance. At the same time they added that the scenery in its vicinity was extremely grand. A turnpike road has now been made through this difficult passage.

The fifth chapter contains a minute account of the particular rivers of New Hampshire. These relations are useful for reference, but are generally tedious and uninteresting to the reader. At the close of this chapter is inserted a letter from the Rev. Mr. Peabody, describing a large floating island in the town of Atkinson, containing seven or eight acres, which was once covered with large forest trees, and which rises and falls with the water. This letter is inserted without comment. As Dr. B. had requested information from the clergymen in the state, he perhaps thought himself bound to publish it, and leave his readers to judge of so extraordinary a relation. The story, notwithstanding its absurdity, has found its way into the geography of Dr. Morse and other publications.

The sixth chapter, upon the making and repairing of roads, contains a good specimen of that part of political economy as practised in New England. In the seventh chapter we find what is now known of the arts and manners of the Indians, and of which their degenerate posterity retain but a slight remembrance.

Dr. Belknap apologizes for the imperfection of his botanical chapter. He however accumulates all the information upon the subject then known. Few errours are to be found in it, and even at the present moment our knowledge of the subject is not much greater. We are however in expectation of the work of the younger Michaud upon the forest trees of America, and from the ability of the author and the pains taken by him, it will undoubtedly be worthy the attention of the publick. From the late botanical establishment at Cambridge, and from the taste for mineralogical pursuits now prevalent, we hope soon to be relieved from our dependence upon foreigners for a knowledge of the treasures which nature has deposited in our country. In the ninth chapter upon rural

economy the description of the methods of clearing wild lands is rather confused, the several modes not being sufficiently distinguished, but the rest of the chapter is very good. Dr. Belknap does not pretend to add much to the natural history of New Hampshire; he gives a catalogue of the common animals, with remarks upon some of them. The 11th chapter contains an account of the natural curiosities. These are few, consisting principally of caverns, which have little to make them interesting. The 12th chapter describes the port of Piscataqua, and the 13th gives a full view of the commerce of the State. It labours under peculiar disadvantages, their only port being so situated that it is convenient for the commerce of but a small part of the State. A correct view is given of the advantages commerce gained by the revolution, and ample tables are added to support the facts adduced. Dr. Belknap proves very satisfactorily in his next chapter the salubrity of the climate. The next chapter is upon the character of the present inhabitants of New Hampshire, and the description is confined to the husbandman and lumberer, whose manners and habits are very well delineated. The constitution has been altered since the abstract of it, made in this volume. In this chapter is likewise an abstract of the laws arranged under distinct heads. Laws are of great use to illustrate the character of nations. It would have been more interesting, if they had been introduced in this way, rather than in a distinct chapter with short notices under each article. The next chapter upon religion contains a set of tables, in which is set against the name of every town its population in 1775 and 1790, the proportion of 1000l. of State tax paid by each town, with the names of every clergyman settled there, the date of their settlement, removal, &c.

The last chapter is an address to the people of New Hampshire, and contains much wholesome advice. The following paragraph upon the use of spirituous liquors will excite a smile:

"Suffer me to add a few words on the use of spirituous liquors, that bane of society, that destroyer of health, morals, and property. Nature indeed has furnished her vegetable productions with spirit, but she has so combined it with other substances, that unless her work be tortured with fire, the spirit is not separated and cannot prove pernicious. Why should this force be put on nature to make her yield a noxious draught, when all her original preparations are salutary?"

The volume closes with the author's sketch of a happy society in the country.

In judging of the merit of Dr. Belknap, it is necessary to consider the time at which he wrote. During the revolution many of our literary characters quitted their country, and the attention of the rest was so much diverted towards political subjects, that at the period of the peace the exertions of our authors did not extend beyond occasional pamphlets and the annual composition of an almanack. Besides the want of literary taste, the materials for a history of our country were so scattered, as to render them very difficult to be found. When these difficulties were overcome, and an author had accomplished his task, the publick paid but little attention to his labours, his works were suffered to moulder on the bookseller's shelves, and he had himself to pay the expense of impression. We therefore must feel extremely grateful to Dr. Belknap, who under all these discouragements devoted his time, talents, and property to improving the literature of his country, with only the hope of being repaid by the opinion of posterity.

Dr. Belknap's style is plain, neat and simple, but in the two last volumes may be called polished. In the first volume are occasionally found expressions peculiar to New England, and which have become antiquated even here. Throughout the work are Americanisms. In the preface to the third volume Dr. Belknap has entered into a defence of some of these expressions. After explaining his sense of the word freshet, he says, in this sense "it is understood in New England, and as it is a part of the language of the age and country in which I write, it is frequently used in this volume." This reasoning would authorize any provincialisms whatever.

INTELLIGENCE.

From the Panoplist, published at Boston.

TO THE FRIENDS OF LITERATURE.

THE public have been repeatedly informed of my design to compile a large and complete Dictionary of the English language; and most men of learning are probably apprized of the opposition manifested, in various parts of the country, and especially in the eastern part of New England, to this attempt at improving the lexicography of our language. The unabating zeal displayed, on this subject, by various remarks and strictures published in the Anthology, indicates a spirit of enmity very unusual; the motives of which I will not attempt to explain. If honest, the men who possess them evidently manifest more zeal than knowledge or discretion. It is not improbable that many gentlemen mistake my views and the tenor of the remarks, which I have made on the English philological works which are now used in this country: if so, some explanations are due to the public, and required by a decent regard to my own reputation. But as the spirit displayed in the Anthology renders it necessary for me to withhold all communication, with the conductors of that work, I beg leave to trouble the readers of the Panoplist, with a few observations in explanation of the motives by which I have been actuated, and in vindication of my conduct, principles, and designs.

The principal charges against me, may be comprehended in these particulars—That I have indulged too much freedom in censuring the works of many men, of unquestionable erudition, and of established reputation in philology; and that I have displayed great zeal in pressing my own publications upon my fellow citizens.

In regard to the first charge, I can say most sincerely that if I have ever violated the rules of decorum in my strictures upon authors, it is a subject of much regret; for nothing is more abhorrent to my feelings, and repugnant to my principles. I really thought that in the preface to my Compendious Dictionary I had treated Dr. Johnson, bishop Lowth, and other English authors with a due degree of respect; having uniformly expressed my high opinion of their erudition, and having censured Mason, for the contemptuous manner in which

he speaks of Dr. Johnson. In my letter to Dr. Ramsay, I have also censured Mr. Horne Tooke for the severity of his remarks on the same author. I have attempted to point out many errors in the works of those distinguished authors, and to *prove* the errors, by numerous examples and authorities. In the view of many learned men, these proofs appear amply sufficient for the purpose. In the view of others perhaps the proofs are not sufficient, for it would be very extraordinary that no differences of opinion should exist on this subject.

One thing is certain, that in whatever I have alleged, I have been actuated by a firm belief of the truth of my assertions; and, on a review of what I have written, aided by further researches, I can now declare my belief that, far from exaggerating the errors and defects of the English dictionaries and grammars used in our country, I am persuaded that my representations come very much short of the truth.

In addition to what I have said on the works of Lowth, Johnson, Varro, Vossius, Junius, and Skinner, I will now mention the Hebrew Lexicon of Parkhurst. I have no doubt that the sense of Hebrew words has been generally understood; but a great number of Hebrew words which are treated as radical, are compound or derivative, and a multitude of words are arranged by Hebricians, under roots with which they have no connexion.

Equally erroneous and defective are the Latin and Greek Lexicons in assigning words to their radicals. I have made no enumeration of these errors, but in the dictionaries of Ainsworth, Schrevelius, and Johnson, probably, not one word in fifty is traced to its radical signification.

In making these representations, I am persuaded my motives are pure and honorable. They spring not from vanity, or a disposition to depreciate the learned labors of other men. My real motive is to justify to the world my design of publishing a new work. I hold it to be very improper to tax the public with the expense of a new publication, without offering to the purchaser, as a compensation, *real and valuable improvements*. It is a common practice for men, for the purpose of acquiring fame or money, to make books by selection, without the merit of erudition, or the toil of research; and there may be cases, especially in regard to school books, in which the practice, if not commendable, is at least not very censurable. There are other instances in which men of very

superficial attainments, aided by good taste and judgment, acquire more celebrity, as well as property, than authors of ten times their erudition.

In my contemplated Dictionary, I design to offer a new illustration of the origin and progress of language; altogether different from any thing that has yet appeared. I offer this in confidence, not that my work will be perfect, but that the fruits of my investigations will be a valuable acquisition to the republic of letters; and not to the English nation and their descendants only, but to most of the nations of Europe. After making due allowance for the partiality of every author for his own productions, I am persuaded that the improvements I contemplate, will appear to deserve encouragement, and to be an ample equivalent for the expense of a new work. These are my real views—such and no other are my motives.

To the importance of such researches as I am making, different persons will attach different ideas. In my own opinion, no researches into the origin of arts, or the history of man and his improvements are unimportant; much less, inquiries into the origin and history of his noblest art. But I have learnt that this subject is intimately connected with the history of nations; and not only ancient authors, sacred and profane, but the origin and migration of nations, may be illustrated by an investigation into their languages.

This explanation will, I trust, obviate the censure I have incurred, by endeavoring to spread the circulation of my school books. The small books I have published furnish my only means of subsistence, while I devote my time exclusively to literary studies. Some of them at least have been well received; I gratefully acknowledge this reception; but I wish not the public to give currency to any book of my composition, unless the purchaser believes it to be as good as any other of the kind, and finds himself indemnified for the purchase in the value of the book.

Having relinquished a lucrative business, for the purpose of pursuing a favorite study; and finding my means inadequate to the great expenses of the undertaking; having a numerous family and an aged father, bending under the weight of four score and eight years, looking to me for support; I am bound by all the ties of duty, affection, and humanity, to seek for such patronage as is due to my honest exertions. I seek only the fruits of honest labor, which for eight and

twenty years, has been unceasingly devoted to the best interests of my fellow citizens.

I am happy to find, that many enlightened men in this country who are best acquainted with my views and my designs, are disposed to render me all the services in their power. Equally gratifying is it, that the Eclectic reviewers in England, have spontaneously expressed their readiness to aid me in my undertaking.

The prospectus of my work, inserted below, has been sent to the principal towns in the Northern States, for the purpose of procuring aid from such gentlemen of talents and property, as may have the disposition and the ability, to afford me encouragement. If I should meet with the necessary aid from this proposal, I shall prosecute the work with diligence and satisfaction. If not, I shall either abandon the undertaking, or apply to the liberality of English gentlemen for the necessary means to enable me to accomplish the work I have begun.

PROSPECTUS OF A NEW AND COMPLETE DICTIONARY OF THE ENGLISH LANGUAGE. BY NOAH WEBSTER, JUN. ESQ.

In this Work the compiler attempts the following objects.

1. To comprehend all the legitimate words, in the English Language, common and technical, with perspicuous and discriminating definitions, exemplified by authorities, in all cases in which authority is deemed necessary to vindicate the use of a word, or illustrate its signification. This article includes the new terms in chemistry, mineralogy, geology, botany, and zoology.

2. To contract the size of the work within the smallest compass that is consistent with the comprehensiveness of its design; and by reducing the price considerably below that of Johnson's large work, to render it more accessible to men of small property.

3. To exhibit the true orthography and pronunciation of words, according to the most approved English practice.

4. To explain obsolete words, found in ancient English authors. These words will constitute a separate department of the work.

5. To deduce words from their primive roots, and exhibit the affinity of the English Language with various other Lan-

guages. This part of the work will be new, and will offer results singularly novel and interesting; unfolding the connexion between the languages of the principal races of men, consisting of the Assyrian stock in Asia and Africa; and of the Celtic and Teutonic, in Europe.

It is believed this work will form three large octavo volumes, which, well printed on fine paper, cannot be afforded at less than twelve or fifteen dollars.—The compiler has already devoted about five years to the execution of this work, and about the same time will be necessary to complete it. Specimens of the work have been exhibited to Gentlemen of the first literary attainments in New York, N. Haven, Boston, Salem, Newburyport, Portsmouth, and several other towns; and the gentlemen, while they differ from the compiler, as well as from each other, as to the propriety of some parts of the scheme of minor consideration, have unanimously expressed their approbation of the General Design, and their readiness to give it all the encouragement in their power.

As the execution of this work, laborious beyond any thing, of a literary kind, hitherto undertaken in the United States, must occupy a large portion of the compiler's life, to the exclusion of other employments; and as the expenses to be incurred during this period, which cannot be less than *fifteen thousand* dollars, will exceed his own pecuniary resources, he is advised to offer to gentlemen of property and liberal views of the value of this undertaking, a Prospectus of the work, and invite a subscription to aid him in this arduous design. As the exact price of the work cannot yet be determined, it is proposed that gentlemen, disposed to patronize the undertaking, should advance a part of the price, which may be either *five dollars* or *ten*, at the option of each subscriber, and receive a copy of the work, when finished, neatly printed and bound, at the lowest retail price, deducting the money advanced. The compiler, on his part, stipulates to complete the work, as speedily as the nature of the design and his own health will permit, and deliver the books to subscribers at some bookstore in the principal town in the state where the subscribers respectively reside; of which place due notice shall be given in the public prints.

NOAH WEBSTER, jun.

Yale College, November 2, 1809.

To NOAH WEBSTER, JUN. ESQ.

Dear Sir,

You have requested our opinion concerning the Dictionary which you are preparing for the press. From the specimens which we have seen, we entertain very favorable thoughts concerning the work; and believe, that, if completed as it has been begun, it will excel the best Dictionaries in our possession, and throw important light upon our language.

We sincerely regret, that you have so many obstacles to encounter, particularly so many prejudices, in an undertaking, which, we think, will be honorable to you, and useful to the public. We are, sir, yours, &c.

TIMOTHY DWIGHT, *President.*
JEREMIAH DAY, *M. and P. N. Prof.*
BENJAMIN SILLIMAN, *Professor of Chemistry.*
JAMES L. KINGSLEY, *Professor of Languages.*

From The Rhode-Island American.

PRIZE-MEDAL.

THE corporation of the Federal Adelphi of Brown University, in Providence, Rhode-Island, with a view to promote a laudable spirit of literary competition, at their meeting on the 29th day of November, A. D, 1809, passed the following resolutions:

That a Gold Medal of the value of thirty-five dollars be offered by this corporation to any person who shall write a dissertation worthy of the same, and the best in the competition, upon a subject to be proposed by David Howell, LL. D. Solomon Drown, M. D. Samuel Eddy, LL. D. James Burrill, jun. A. M. Amos Maine Atwell, A. M. and Paul Allen, A. M. who are also authorized to award the medal to the writer of the best dissertation accordingly.

That every person, who shall engage in this competition, transmit his dissertation, post paid, to *John Mackie*, M. B. of Providence, Rhode-Island, Corresponding Secretary, on or before the first day of September, A. D. 1810, accompanied with a sealed packet, on the outside of which shall be some device or motto, and within the writer's name and address; the same device or motto shall be also affixed to the dissertation.

That all the sealed packets, accompanying unsuccessful dissertations, shall be destroyed unopened, and the dissertations deposited in the library of the society.

That these resolutions, together with the subject of dissertation, be published in the several newspapers printed in this town; and that the Editors of other newspapers be requested, for the advancement of literature, to give the same a publication.

By order,

JOHN H. CLARK, *Rec. Sec'ry.*

TO THE FEDERAL ADELPHI SOCIETY.

THE committee named in your resolutions, passed on the 29th day of November, A. D. 1809, relating to a Prize-Medal, propose the following subject. i. e. *The publick utility of Education, and the best means of extending its rudiments to all*

In behalf of the committee,

DAVID HOWELL.

From the (London) Monthly Magazine.

Mr. WILLIAM CURTIS, of the Botanick Garden, Brompton, has been rewarded by the Society of Arts, for his valuable application of the Long White Moss of the Marshes (*Sphagnum palustre*, LINN.) to the packing of young trees for exportation. This is done by squeezing out part of the moisture from the moss, and laying courses of it about three inches thick, interposed with other courses of the trees (previously shortened in their branches and roots) stratum above stratum, till the box is filled, when the whole must be trodden down, and the lid properly secured. The trees will want no care, even during a voyage of ten or twelve months; the moss being wonderfully retentive of moisture, and seeming to possess an antiseptic property, which totally prevents fermentation, or putrefaction. In fact, vegetation actually proceeds during the time the trees remain inclosed; shoots being formed both from the branches and roots, which, however, are blanched and tender, for want of light and air, to which the trees consequently require to be gradually inured. This moss is very common in most parts of Europe and America, which renders the application more easy, and the discovery more important.

The Imperial Academy of Sciences, at Petersburgh, has published the thirteenth volume of its Memoirs, with the title of *Nova Acta Academiæ Scientiarum Imperialis Petropolitanæ*. To this volume is prefixed the history of the Academy from 1795 to 1796, and biographical accounts of ten academicians, who have died since that period; among whom is the celebrated naturalist, ERIC LAXMAN, who was born at Abo, in Finland, in 1737, and died near Tobolsk, in Siberia, in 1795. Among the reports made to the Academy, is one on the direction of balloons, and another on M. Pallas's Travels in Tauris. The mathematical memoirs inserted in this volume, are thirteen in number, four of which are by the celebrated Euler. The department of physical sciences, comprehends, among others, an interesting memoir on the mines of Siberia, by M. Herman, under the title of Description of the celebrated Silver Mine of Zmeof, or Mount Altai, in Siberia. This mine, which has long been known, has been wrought only since 1745, at the expense of the crown.—The quantity of ore obtained from it annually amounts to 1,200,000 puds; and the total produce from 1747 to 1793, was 34,441 puds of silver, among which was about 1000 puds of gold. The pud weighs from thirty-five to forty pounds, so that this produce may be estimated at forty-four millions of rubles, or about a million a year. The astronomical memoirs are three in number. One, by M. Henry, contains Observations on the Planet Venus; the second, by M. Stephen Rumowsky, treats of the Figure of the Earth; the third is a supplement to Euler's Theory of the Moon, by M. Schubert.

FOR THE MONTHLY ANTHOLOGY.

[If we had room we intended to insert from the Monthly Magazine a copious memoir on the subject of the following obituary; but we must content ourselves with the following facts, and a reference to M. M. vol. 17.]

ON Friday the second day of February were entombed here the remains of the Rev. THOMAS FYSHE PALMER, whose history must be known to most of our readers. The fate of this gentleman is truly interesting. In the year 1800 the term of his exile at New Holland had expired; and he had made preparations for returning to England. He set sail from

Port Jackson, and after many disasters in the course of a long and various voyage, he was compelled to put into the island of Guam, one of the Ladrones. Here he was detained by the Spanish governour as a prisoner of war, fell sick of a dysentery, to which he had been frequently subject, and died June 2, 1802. He was not allowed to be buried with the common funeral rites, because he was not a Catholick; but his bones were suffered to remain, (as we understand,) near the shore, whether buried or not, we cannot say. An American, captain Samuel W. Balch, of this town, who was there some time after this event, and was interested in the circumstances, humanely considered that he should receive the thanks of Mr. Palmer's numerous friends if he took charge of these remains, and waited for directions from England as to the disposal of them. He obtained from the Spanish governour permission to take them, and a certificate by which they were identified.

Mr. Palmer's relations in England, when informed that they were brought to this town, provided for their decent interment. The ceremony was attended by a few gentlemen who felt interested in his character and lamented his fate; and as he had been once ordained a clergyman of the church of England, the funeral service was performed by the Rev. Mr. Gardiner, Rector of Trinity Church, under which the remains of Mr. Palmer are deposited. A marble tablet, placed upon his coffin, contains the following inscription, which the writer hopes will not be unacceptable to Mr. Palmer's friends in England, some of whom he has the happiness to number among his own.

Here lies the body of THOMAS FYSHE PALMER;
Born in Bedfordshire, England, 1747;
Entered of Queen's College, Cambridge: M. A. 1772. B. D. 1781.
Ordained a clergyman of the church of England;
Which he afterwards left, and became a zealous Unitarian;
Exiled 1793, to New Holland for seven years on a charge of Sedition;
Returning in 1800, he was compelled to put into the island of Guam,
Where, being detained by the Spaniards as a prisoner of war,
He fell sick, and died June 2, 1802.
By the care of Capt. Samuel W. Balch, his remains were brought to this town
And decently interred Feb. 2, 1810.

Vir erat doctus, ingeniosus, dilectissimus, et, si rempublicam nulla ex parte attigisset, omni laude cumulandus.

CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR MARCH, 1810.

Sunt bona, sunt quædam mediocria, sunt mala plura. *Mart.*

NEW WORKS.

Rules and Regulations for the Field Exercise, and Manœuvres of the French Infantry, issued August 1, 1791. And the Manœuvres added, which have been since adopted by the Emperor Napoleon. Also, the Manœuvres of the Field Artillery with Infantry. By Col. Irenee Amelot de Lacroix, late Chief of Brigade in the French service. In three volumes, the third volume consisting of Plates. Boston. T. B. Wait and Co.

* Lectures on Rhetorick and Oratory, by J. Q. Adams, L. L. D. Cambridge. Hilliard and Metcalf. Price 4 dollars.

* An Essay on the Climate of the United States: or, an inquiry into the causes of the difference in the climate between the eastern side of the continent of North America and Europe, with practical remarks on the influence of the climate on Agriculture, and particularly the cultivation of the Vine.—"Rerum cognoscere causas.—Virg."—Philadelphia. Hopkins and Earle. 42 pages. Octavo.

* The Duty of a Christian in a trying situation: a Letter to the author of a Pamphlet, entitled, "The Mediator's kingdom not of this world, but Spiritual, Heavenly, and Divine." New York. R. M'Dermut. 8vo 47 pages.

* The New England Patriot: being a candid comparison of the principles and conduct of the Washington and Jefferson administrations. The whole founded upon indisputable facts and publick documents, to which reference is made in the text and Notes.—"Read and disbelieve if you can——but read." Boston. Russell and Cutler. 148 pages.

* An Oration commemorative of the character and administration of Washington, delivered before the American Republican Society of Philadelphia, on the 22d day of February, 1810, by Charles Caldwell, M. D. Published at the request of the Society. Philadelphia. Fry and Kammerer.

* No. 1, Bibliotheque Portative des meilleurs ecrivains Francais pieces choisies en prose. Par N. Faucon. Boston. Buckingham and Titcomb. 80 pages 8vo.

* An account of the separation of the Church in the town of Pittsfield, with remarks on some Ecclesiastical proceedings, which seem to have violated the principles of the Congregational and Independent Churches of New England. By William Allen, A. M. Pittsfield. P. Allen.

* An Oration delivered before the Washington Benevolent Society, in the city of New York, on the twenty second of February, 1810, by Peter Augustus Jay, Esq. New York.

* Sermons on the Mosaick account of the creation; the serpent's temptation to our first Parents, and on their exclusion from the garden of Eden, by Stephen West, D. D. Pastor of the Church in Stockbridge. Stockbridge. 1809.

* Travels in the northern parts of the United States, in the years 1807 and 1808, by Edward Augustus Kendall, Esq. in three volumes. New York. I. Riley. 1809. 8vo.

* Such books, pamphlets, etc. as are designated by this mark (*) may be found at the Boston Athenæum.

* Remarks on the Documents accompanying the late Message of President Madison ; to which are appended some additional Observations. 1810.

The second volume of American Ornithology, or the Natural History of Birds of the United States, illustrated with plates engraved and coloured from original Drawings, taken from Nature. By Alexander Wilson. Philadelphia.

* An Appeal to the People ; being a Review of the late correspondence and documents, relating to the rejection of the British Minister ; including an Examination of the arrangement of Aprillast. By the Editor of the New York Evening Post. C. S. Van Winkle. 123 pages Octavo.

NEW EDITIONS.

Second Volume of A New Literal Translation from the original Greek, of all the Apostolical Epistles. With a Commentary, and Notes, Philological, Critical, Explanatory, and Practical. To which is added, a History of the Life of the Apostle Paul. By James Macknight, D. D. author of a Harmony of the Gospels, &c. The first American, from the second London edition. In six volumes. To which is prefixed, an account of the Life of the Author. Boston ; Wm. Wells and T. B. Wait and Co. Price to subscribers $ 2,50. After the publication of the third volume the price of subscription to be raised to $ 3.

Anatomy of the Human Body. In four volumes....Illustrated with one hundred and twenty five engravings, containing the Anatomy of the Bones, Muscles and Joints. By John and Charles Bell. From the fourth London edition, improved by the author. New York ; Collins and Perkins.

The Principles of Surgery. By John Bell, surgeon, abridged by J. Augustine Smith, of the Royal College of Surgeons, London, and professor of Anatomy and Surgery in the College of Physicians and Surgeons in the University of the state of New York, with notes and additions. New York ; Collins and Perkins.

The Philanthropist ; or, Letters from a Chinese. Written during a residence in the United States. Discovered and edited by George Fowler, of Virginia. Philadelphia ; B. Graves.

Rosa ; or, American Genius and Education. New York ; I. Riley.

Marmion ; a tale of Flodden Field, by Walter Scott, Esq. Philadelphia, Hopkins and Earle.

* The History of the Insurrection in Massachusetts, in the year Seventeen Hundred and Eighty Six ; and the Rebellion consequent thereon. By George Richards Minot, A. M. Second edition. Boston. James W. Burditt and Co.

* Correspondence of the late President Adams. Boston. Everett and Monroe. No. 8.

* Second volume Hume's History of England. Octavo. Boston. Wm. M'Ilhenny.

Zion's Pilgrim. By Robert Hawker, D. D. Vicar of Charles, Plymouth. From the seventh and last London edition, 1 volume 18mo. New York. Williams and Whiting.

Works of the Rev. John Newton, late Rector of St. Mary Woolnoth and St. Mary Woolchurch, Haw ; printed page for page from the edition lately published in London, by Mr. Newton's Executors, in six volumes 8vo. New York. Williams and Whiting.

* Fragments in prose and verse, by Miss Elizabeth Smith, lately deceased ; with some account of her Life and Character, by H. M. Bow-

dler; ornamented with an elegant likeness of the author. Boston. S. H. Parker.

* First volume of the British Essayists. Monroe and Francis. Boston.

Letters on Literature, Taste, and Composition—addressed to his son, by George Gregory, D. D. late Vicar of West Ham, domestick Chaplain to the Bishop of Landaff, &c. &c. Boston. E. Larkin.

Marmion, a tale of Flodden Field. By Walter Scott. Boston. West and Blake.

The Quarterly Review, No. 1. February, 1809. London, printed. New York, re-printed for Ezra Sargeant.

The Parent's Assistant; or Stories for Children. By Maria Edgworth, author of Practical Education, and Letters for Literary Ladies. In three volumes. Georgetown; Joseph Milligan. For sale at W. Wells's Bookstore, No. 6. Court-street, Boston. Price $ 2,50. bound.

A Journal of the Voyages and Travels of a Corps of Discovery, under the command of capt. Lewis and capt. Clarke of the Army of the United States, from the mouth of the river Missouri through the interior parts of North America to the Pacifick Ocean, during the year 1804, 1805 and 1806. Containing an authentick relation of the most interesting transactions during the expedition.—A description of the country,—And an account of its inhabitants, soil, climate, curiosities and vegetable and animal productions. By Patrick Gass, one of the persons employed in the expedition. With geographical and explanatory notes by the publisher. Pittsburgh; printed by Zadok Cramer, for David M'Keehan, publisher and proprietor. For sale at W. Well's bookstore, Court-street, Boston. Price $ 1.

WORKS PROPOSED AND IN PRESS.

W. Wells and T. B. Wait and Co. propose to publish by subscription, Henry Blackstone's Reports of Cases argued and determined in the Courts of Common Pleas and Exchequer Chamber, from Easter Term, 28 George 3. 1788, to Hil. Term, 36 George 3. 1796 inclusive. First American from the third English edition.

To render the work more useful to the American Lawyer, it will be accompanied with notes of reference to the subsequent Reports of English Law, and the principal adjudications of the several United States.

David Hogan, of Philadelphia, proposes to publish, "Archieves of useful Knowledge, a work devoted to commerce, Manufactures, Rural and Domestick Economy, Agriculture, and the useful Arts. By James Mease, M. D. member of the American Philosophical Society, and Secretary of the Agricultural Society, Philadelphia, Editor of the Domestick Encyclopaedia, &c. [A number of this work will be published every quarter, containing 120 pages 8vo.]

William Hilliard has in the press and will speedily publish, the five first books of Livy's Roman History.—Also, the second American Edition of Dalzel's Collectanea Graeca Minora, to which additions will be made of 40 or 50 pages.

Ezra Sargeant, of New York, has in press, The Edinburg Review; or, Critical Journal.

Edward Earle, of Philadelphia, is preparing for the press Adams's Edition of the Works of John Hunter, with Notes, critical and explanatory. By N. Chapman, M. D.

THE

MONTHLY ANTHOLOGY,

FOR

APRIL, 1810.

FOR THE ANTHOLOGY.

WEBSTER'S GRAMMAR, DICTIONARY, &c. &c.

(Concluded from page 155.)

I DO certainly regret that the length of this communication, and a fear of fatiguing the readers of the Anthology by a discussion in which many of them probably do not take an interest, compel me to restrain myself from a thorough investigation of all the prominent innovations upon grammar, which Mr. W. has attempted. What a field for animadversion does his chemico-comico-grammatico-philosophico NOMENCLATURE exhibit. I may perhaps on some future occasion investigate the propriety of this prostration of the terms of grammar; and the weight of Mr. Webster's argument that an alteration of the terms of *grammar* were necessary, because Lavoisier found those of *chemistry* defective, that "the "science of grammar is nearly in the condition in which "chemistry stood about thirty years ago," &c. &c.

But to be well qualified to write on this subject, I must institute my experiments, and examine all the transmutations which have ever been effected by the best constructed blowpipes of modern chemistry, and the crucibles of ancient alchymy. If I shall discover any remarkable similarity between Websterianism and chemistry, especially in the changes which certain combinations bring about; viz. if *common* English and the Saxon, mixed and triturated together, cause a violent fermentation, and produce a *tertium quid*, called the "American English," having no resemblance to either of its component parts, like the operation which takes place on the

union of an acid and an alkali, generating a neutral salt; if I perceive in my researches into alchymy a similitude between the philosopher's stone, of Paracelsus, and the Philosophical Grammar of Mr. Webster, that the objects of both have been to produce *gold* to their proprietors, and that both have failed in that object; if I discover any resemblance between those two great philosophers themselves, that both during their whole lives were at open hostility with their respectable contemporaries; and that both, as has been said of Paracelsus, "possessed a heated imagination full of the crudest notions;" why then I will of course honestly and truly give the whole evidence; and the publick shall decide the great question.

I have dwelt more particularly upon Mr. Webster's arguments in regard to the articles, because he himself appears to consider them as his *chef d'ouvre*. They are indeed his strong holds into which he resorts, whenever he discharges his great guns at the established systems of grammar. The selection of the articles for his attack was perfectly in character. There were no other words which could admit of so much quibble.

I must not entirely quit the subject without just exhibiting a specimen of what I consider a very comical affair. On the subject of the articles in his Grammar, Mr. Webster presents us with the several definitions of Harris, Johnson, Lowth and Murray, all amounting to nearly the same thing; and of course according with the common definitions. At the close, Mr. Webster adds; "so great scholars write, and so their disciples copy.' To this succeeds a string of puns and conundrums, exhibiting much bitterness and little wit, about "broken heads" and "broken legs," intended for the purpose of ridiculing those writers and their followers. On reading this, I had the curiosity to look at a book printed not many years ago, entitled, "a Grammatical Institute of the English Language, grounded on the *true* Principles and Idioms of the Language," purporting to be the work of one "Noah Webster, jun. Esquire, attorney at law." Whether this was the same person, who now under the signature of Noah Webster, Esq. holds in such contempt the grammarians who conform to the common definition of the article, I must leave with others to determine. Perhaps it will prove that they are distinct persons, as their sentiments are so widely different. The *junior* Webster defines the article thus. "The article *a* is

placed before a noun to confine its signification to an individual thing; *but it does not show which of the kind is meant*, AS A BOOK. A IS CALLED THE INDEFINITE ARTICLE"!! Whose head and legs should be broken next?

One other circumstance must not be omitted, because, as the matter now stands, unless it receives an explanation, which I am not enabled to give, it will involve the charge that a certain great innovator is either not very learned or not very honest. The writer in the Albany Gazette asserts that "Murray has introduced a number of *new* rules, not founded on the idioms of the English language. For instance, he has given a conjugation of verbs in the subjunctive mood, which is not *author*ized by a single good *author*. [how elegant.] The form of the verb 'if *thou had*, if *thou shall*, if *thou will*, is *found no where*, but in this grammar." In his letter in the Anthology, he says, "When Murray published his Grammar he introduced a series of tenses under the subjunctive mood, such as, *if thou loved*, *if thou had loved*, *if thou shall or will love*, to the amount of some pages, tenses which are certainly not English; and which, I presume, were never inserted in a similar work before, and which the author himself, in his Syntax, Rule 19, condemned as bad English; yet he suffered these forms to run through the eighth edition before he expunged them. Our American reviewers were as passive as lambs under this outrage on classick purity. We hear from them no censure, no clamour about innovation."

Besides the assertion in both of the above quotations, that such modes of expression are found in no other grammar than Murray's, it is also in the latter quotation *implied*, that Mr. Murray has been guilty of the ridiculous inconsistency of *condemning* in one part of his work what he *approved* in another.

Now, reader, behold a trick, which I think *even* Noah Webster will blush to see detected. I have been at the trouble of hunting up an old edition of Murray's Grammar, the *sixth*; and what was my astonishment at discovering that instead of Mr. Murray's approving of that form of the subjunctive mood, he has made, *immediately* after these conjugations, the following remarks.

"In conformity to the general practice of grammarians, we have applied what is called the conjunctive termination to the second person singular of the verb, *to love*, and its auxiliaries, through all the tenses of the subjunctive; but whether this is

founded in strict propriety, and consonant to the usage of the best writers, *may justly be doubted.* Lowth appears to restrict it entirely to the present tense, and Priestley confines it to the present or imperfect tense. This difference of opinion amongst such writers may have contributed, in part, to that diversity of practice, so observable in the use of the subjunctive mood." Then follows a reference to a further discussion of the subject, to the 19th rule mentioned by Webster.

We now perceive that the *implied* charge of Murray's inconsistency is utterly devoid of truth. In no part of his grammar, which I have seen, does he give his own opinion in favour of those conjugations; but he expressly stated, immediately after the conjugation, that he introduced them "in conformity to the general practice of grammarians," that their propriety "may justly be doubted," and in further corroboration of his opinion, he refers us to the 19th. rule, which Mr. Webster would have us infer that *he* had accidentally discovered.

But leaving *implied* charges, let us examine the truth of a direct assertion. "This form of the verb is found no where but in Murray's Grammar." What was the condition of Mr. Webster's intellect when he made this assertion, it is not for me to say; but it is for me to say that perhaps half of the grammars now in use, either in whole or in part, *do* contain these conjugations. If Mr. Webster has paid so little attention to the subject of grammar as to be really ignorant of these facts, he is certainly unfit to write a grammar; and if he was really not ignorant of it, and at the same time could make such an assertion, as that I have cited, he is certainly a very bold man. Among the grammars and epitomes of grammar lying before me are the following, all of which have wholly, or in part, given these conjugations, and all are American productions, viz. those by Alexander, Bingham, Comly and Tichenor.

There is one point which must not be entirely omitted when examining Mr. Webster's qualifications for the great task of reforming grammar and language. We have adverted to the probable consequences of suffering a man of his speculative turn to alter as suited his taste. These were on the presumption that he could, at least if he pleased, write common English. As it has never been my lot to see him accomplish this, I very much doubt whether he is capable of

doing it. I shall now open one of his books, and as the conjurer says, "you shall see what you shall see." We will take for the purpose of examination some of his critical writings. If he ever wrote correctly, he doubtless would in pieces of that description. I know of none of his productions which evinces more laboured criticism than his letter to Dr. Ramsay on the errours in Johnson's Dictionary. It is a very small duodecimo pamphlet of about 28 pages. As it was so very short, there was the less trouble in polishing the language. I have never read this pamphlet through; but have rapidly cast my eyes over several pages of it. On that occasion I remarked the following passages.

"Would the limits of this sketch permit it, I would give further illustrations by extracts from Glanville, Digby, Ayliffe, Peakam, L'Estrange, and other *authors*, *which* Johnson has cited as authorities." However contemptible our grammarian may consider these *authors*, I do not think he should carry his abuse so far as to class them under the *neuter* gender. Neither the sense nor the construction of the sentence will permit us to assign any other antecedent to "*which*," than "authors." It could not have been "extracts;" for we *make*, not "cite" extracts; and "extracts" is too far from the relative.

Again, "A use at which the *ears* of a correct scholar cannot but *revolt*." What sort of animals Mr. Webster's "scholars" are, I am unable to imagine. They certainly have much *longer* ears than those of the human species; else I do not see how they could easily "revolt."

"The last defect in Johnson's Dictionary which I shall notice, is the inaccuracy of the *etymologies*. As *this* has been generally considered as the least important part of the dictionary," &c. &c.

"No small *part* of his examples *are* taken from authors," &c.

"A still larger *portion* of them *throw* not the smallest light," &c.

"A great *part* of them *throw* no light," &c.

On perusing these passages I naturally inferred that our grammarian had found by researches into the *Saxon* language, that the word "*this*" in the above quotation was correctly used in the singular; and that "*are*" and "*throw*" should be in the plural; but on proceeding a little farther I perused the

following, which necessarily increased my difficulty in accounting for them.

"He declares that the *portion* of merit which the dictionary possesses, *renders* it the more dangerous," &c.

As such palpable inconsistencies could not have occurred in the writings of so great a critick without a motive, I have been conjecturing what that motive could be, and after much pondering, the secret is unfolded. It will be recollected that the passage last quoted was written after the others. Mr. W. is hourly pursuing his researches *back*, and as he himself says, "undoubtedly with success." When he wrote the first he was among the *Saxons*, but when the latter, he had probably extended his rout as far as the *Teutones*, and they have it different.

The following is a specimen of *logick*, which is doubtless derived from the Saxon schools, for to me, who deal only in English, it is perfectly unintelligible.

"It may be alleged that it is the duty of a lexicographer to insert and define all words found in English books, *then* such words as *fishify*, &c. &c. are legitimate English words."

Such passages will doubtless be understood, when, in the language of Mr. Webster, "our *citizens* lay aside their *modern* English books, and push their researches into *antiquity*." Whether it will be necessary for our *citizens* to lay aside their ledgers and daybooks also, and "push their researches into antiquity," is not specified; but I conclude that this must follow.

The above passages were observed within the compass of about a dozen small pages. Had I examined more attentively, I might probably have discovered twice the number.

It has been suggested, and that with much propriety, that it was not very creditable to Mr. Webster to have adopted as his polestar and patron, the extraordinary character who produced the *Diversions of Purley*. Horne Tooke has been from his cradle a jacobin in literature, and a jacobin in politicks. He has been arraigned for high treason against his country, and he has been dismissed from the British House of Commons, where he had obtained a seat through the influence of a madman [Lord Camelford] who had a rotten borough at his disposal. The real object of Horne Tooke's writings on language is believed by many intelligent persons to have been,

merely to obtain a medium through which he might defame his government and his country; and his pages evince, that he labours more to ridicule these than the errours in language. Can there be required a stronger proof that such was his object, and that he has accomplished that object, than the fact, that his chief patron and friend in this country is the notorious editor of the Aurora. Duane is his publisher and his supporter. Such is the polluted channel through which the *Diversions of Purley* present themselves to the notice of Americans, and such is the character whom Mr. Webster delighteth to honour.* When engaged in his devotions to this Baal of democracy, is it probable that his thoughts ever alight on the opposite scene, which his political engagements among the *steady habit* people of Connecticut exhibit. It is surely not within the reach of common capacities to perform the Protean part so admirably. There in the midst of a people grave, stable and just, the foes to jacobins and disorder, no individual presents a bolder front against the demon of innovation than Mr. Webster. No contemptible epithet is in his estimation too severe for the common people. He characterizes them as "porpoises," the most senseless objects of creation. After making this comparison in a legislative body, Mr. W. could retire to his closet to write grammars and dictionaries, and declare in them that the common people alone are the lawful sovereigns over the realms of language; and that scholars and learned men ought to bend to their supremacy. Could Col. Duane wish him to say more?

But I must close. My observations have doubtless been desultory, but it would have required more than human abilities to have brought order out of chaos. If I have wandered among objects disconnected, the subjects offered to my notice have led me thus. I believe I have more than once acknowledged my conviction of Mr. W's literary acquirements, and that if his labour could be properly directed, they might be creditable to himself, and useful to others. Whenever he has been content to move along the sphere in which other men have moved, he has appeared to advantage; and, perhaps,

* It is a curious fact that Mr. Webster in all his writings scrupulously adheres to the expression, *Mr.* Horne Tooke, when Bishop Lowth, Dr. Johnson, Dr. Blair, &c. are thrown into the back ground, with the simple names—Lowth, Johnson, Blair, Campbell, &c.

never more so than on a recent occasion, when he took up his pen in favour of religion. It may, in his estimation, be incompatible with the state of literature in America, to afford a subsistence to a professed bookmaker, unless he continually strikes out novelties, which derive a chance of sale from their possession of those qualities alone. It is certainly no cause of reproach to Mr. W. that he looks to the sale of his many books for his support; though I think it would ultimately have been both for his pecuniary advantage, and for his reputation, to feel less ambition to roam in uncultivated regions. The fruits which he gathers in these wanderings in the wilderness, without himself appearing to be a judge of their flavour, he pronounces with enthusiasm to be an important acquisition to his fellow creatures; and he demands for them, in the market, a price far above their value. Unconvinced by the neglect of his countrymen to deal with him, he is obliged to have recourse to artifice in keeping up his prices, which he would not have found necessary, had he been contented to have tilled his soil for the production of those commodities which other men have found saleable and useful.

Though I have traced him through many "changes," and discovered him in the form of many an "untried being;" I had followed him to a resting place, where I had supposed he would have become stationary; but I think I perceive symptoms of some new enterprise. When he completed his Philosophical and Practical Grammar, there was a momentary calm. He described the beatifick mansion, of which, by favour of Mr. Tooke, he had become the lord and possessor, as indeed one of the most enchanting that could be occupied by mortals. One would have supposed, that, so situated, he had nothing further to do but quietly to settle down in his new possession, and enjoy, during the remainder of life, the feast of reason. He describes his habitation thus: "The author of the Diversions of Purley has pointed out the way to the Temple of Knowledge, unlocked the gate, and presented a general view of the structure. I have penetrated into the building, surveyed the interiour apartments, and attempted a delineation of the several forms, with their dependencies, and the symmetry of the whole edifice." But the brightest prospects are often soon overshadowed; and Mr. Webster has already given us cause to apprehend that Mr. Tooke's "Temple of Knowledge" has proved to be a very different estab-

lishment; for his recent letter in the Anthology conveys to his friends the painful intelligence that he is hard at work, CLEANSING THE AUGEAN STABLE.

STEADY HABITS.

January 8th. 1810.

REMARKS ON THE UTILITY OF CLASSICAL LEARNING.

Written in the year 1769.

[The publication of Mr. Locke's Treatise upon Education, which very properly animadverted upon the exclusive attention, then prevailing in the English grammar schools, to the acquisition of the dead languages, unhappily gave some degree of countenance to that darling opinion of dunces and projectors—that the study of the Latin and Greek languages is a branch of education both unnecessary and injurious. The following disquisition of Dr. Beattie, though not perhaps doing complete justice to the subject, replies with elegance and considerable ability to the most popular objections to Classical Learning. As a complete edition of the Roman Classicks has been lately proposed, to which we heartily wish success, and the plan and prospectus of which we have printed in a late number, we think our readers will not be displeased to see this essay reprinted entire in the Anthology. Should any one of them wish to see how weakly and absurdly the contrary side may be defended by a respectable and sensible man, he may read Dr. Rush's Essays "On the mode of education proper in a republick," and "On the study of the Latin and Greek languages."

[ED. ANTH.

THE calumniators of the Greek and Roman learning have not been few in these latter times. Perrault, La Motte, and Terasson, arraigned the taste of the ancients; and Des Cartes and Malebranche affected to despise their philosophy. Yet it seemed to be allowed in general, that the study of the classick authors was a necessary part of polite education. This, however, has of late been not only questioned, but denied: and it has been said, that every thing worth preserving of ancient literature might be more easily transmitted, both to us and to posterity, through the channel of the modern languages, than through that of the Greek and Latin. On this subject, several slight essays have been written; the authors of which seem to think, that the human mind, being now arrived at maturity, may safely be left to itself; and that the classick authors, those great instructers of former times, are become an incumbrance to the more sprightly genius of the present.

"For who, that is an adept in the philosophy of Locke and Newton, can have any need of Aristotle? What useful precept of the Socratick school has been overlooked by modern moralists? Is not geometry as fairly, and as fully displayed in the French and English tongues, as in the unknown dialects of Archimedes, Apollonius, and Euclid? Why have recourse to Demosthenes and Cicero, for examples in an art, which Massillon, Bourdaloue, and the French academicians, (to say nothing of the orators of our own country,) have carried to perfection? Are we not taught by Voltaire and his editors, who, though ignorant of Greek, are well read in Madam Dacier's translations, that Tasso is a better poet than Homer; and that the sixth and seventh cantos of the Henriade are alone more valuable than the whole Iliad?* What dramatick poet of antiquity is to be compared with the immortal Shakespeare? what satirist with Pope, who to all the fire and elevation of Juvenal, joins the wit, the taste, and sententious morality, of Horace? As to criticism: is there in Aristotle, Dionysius, Cicero, Quintilian, or Longinus, any thing that is not more philosophically explained, and better illustrated by examples, in the writings of Dacier, Rollin, Fenelon, Dryden and Addison?—And then, how debasing to an ingenuous mind is the drudgery and discipline of our publick schools! That the best days of youth should be embittered by confinement, amidst the gloom of solitude, or under the scourge of tyranny; and all for no purpose, but that the memory may be loaded with the words of two languages that have been dead upwards of a thousand years:—is it not an absurdity too gross to admit of exaggeration? To see a youth of spirit hanging over a musty folio, his cheek pale with watching, his brow furrowed with untimely wrinkles, his health gone, and every power of his soul enervated with anxiety, and stupified with poring upon trifles—what blood boils not with indignation, what heart melts not with sorrow! And then the pedant, just broken loose from his cell, bristling all o'er with Greek, and puffed with pride, as Boileau says; "his head so full of words, that no room is left for ideas; his accomplishments so highly prized by himself, as to be intolerable to others; ignorant of the history, and untouched with the interests, of his native country;—what an useless, what an odious animal! Who will

* See Le Vicende della Literatura, page 166.

say that education is on a right footing, while its tendency is to create such a monster!—Ye parents, listen, and be wise. Would you have your children healthy, and polite, and *sentimental?* Let their early youth be employed in genteel exercises; the theatre, the coffeehouse, and the card-table, will refine their taste, instruct them in publick affairs, and produce habits of attention and contrivance; and the French authors will make them men of wit and sprightly conversation, and give a certain *je ne sçai quoi* of elegance to their whole behaviour:—but for Greek and Latin, the study of Gronovius, Scaliger, and Burman, the accomplishment of Dutch commentators and Jesuits;—heavens! what has a man of fashion to do with it!"

Most of the discourses I have heard or read on this side of the question were in a similar style of vague declamation, seasoned with high encomiums on the utility and elegance of the French language and literature, and on the late discoveries in physiology, for which we cannot be said to be indebted to any of the sages of Greece and Rome. And how easy is it to declaim on such a topick! By blending some truth with your falsehood; by giving to the latter the air of harmless amplification, and by descanting on the abuses of study, as if they were its natural consequences, you may compose a very plausible harangue; such as could not be fully answered without greater waste of time and patience, than the champion of antiquity would think it worth his while to bestow. And if your doctrine happens to flatter the prejudices, the vanity, or the indolence of the age, you will be regarded by some as a fine writer, of liberal principles, and a manly spirit.

It is however thought by many, who in my opinion are more competent judges, that an early acquaintance with the classicks is the only foundation of good learning, and that it is incumbent on all who direct the studies of youth, to have this great object continually before them, as a matter of the most serious concern; for that a good taste in literature is friendly both to publick and to private virtue, and of course tends to promote in no inconsiderable degree the glory of a nation; and that as the ancients are more or less understood, the principles and the spirit of sound erudition will ever be found to flourish or decay. I shall therefore state as briefly as possible some of the peculiar advantages that seem to me to accompany this sort of study; with a view to obviate, if I can,

certain prejudices, which I am sorry to observe have of late years been gaining ground, at least in the northern part of this island. The subject is copious; but I doubt whether those adversaries to whom I now address myself would take the trouble to read a long dissertation.

The objections that are most commonly made to the study of the Greek and Latin authors, may perhaps be reduced to four. It is said, first, "that this mode of education obliges the student to employ too much time in the acquisition of words: secondly, that when he has acquired these languages he does not find that they repay his toil:—thirdly, that the studies of a grammar-school have a tendency to encumber the genius, and consequently to weaken, rather than improve, the human mind:—and, lastly, that the classick authors contain many descriptions and doctrines that may seduce the understanding, inflame the passions, and corrupt the heart."

I. 1. In answer to the first objection, I would observe, that the plan of study must be very bad, where the student's health is hurt by too close application. Some parents and teachers have thought, that the proficiency of the scholar must be in proportion to the number of hours he employs in conning his task: but that is a great mistake. Experience proves, that three or four hours a day, properly employed in the grammar-school, have a better effect than nine; and are sufficient to lay within a few years a good foundation of classical knowledge. Dunces, it is true, would require more time; but dunces have nothing to do with Greek and Latin: For studies that yield neither delight nor improvement are not only superfluous, but hurtful; because they misemploy those faculties which nature had destined to other purposes. At the same time, therefore, that young men are prosecuting their grammatical studies, they may learn writing, drawing, arithmetick, and the principles of geometry; and may devote the intervals of leisure to riding, fencing, dancing, and other manly exercises. Idleness is the greatest misfortune incident to early years; the distempers it breeds in the soul are numberless and incurable. And where children, during their hours of relaxation, are left at their own disposal, they too often make choice of criminal amusement and bad company. At Sparta, the youth were continually under the inspection of those who had authority over them; their education, says Plutarch, was one continued exercise of obedience: but it

was never said, that the Spartan youth became torpid, or melancholy, or sickly, from want of amusement. Wherever there is a school, there ought to be, and generally is, a field or area for diversions; and if the hours that boys in this country spend with one another, that is, in sauntering, and too often in gaming, quarrelling, and swearing, were to be devoted to exercise, under the eye of some person of prudence, their souls and bodies would both be the better for it; and a great deal of time left for the study of many branches of knowledge, besides what is contained in the grammar and ancient authors. The misfortune is, that we allot too much of their time, not to play, but to idleness; and hence it happens, that their classical studies interfere with other necessary parts of education. But certain it is, that their studies and amusements might be made perfectly consistent; and the culture of the mind promoted at the same time with that of the body. If both these ends are not always accomplished, and but seldom pursued, the blame is to be laid, neither on the teacher, nor on the things that are taught, but on those persons only who have the power of reforming our school discipline, and want the inclination. At any rate, the blame cannot be laid on the classick authors, or on those very useful members of a commonwealth, the compilers of grammars and dictionaries. For the faculties of children might be dissipated by idleness, their manners poisoned by bad company, or their health impaired by injudicious confinement, though Greek and Latin were annihilated.

2. It is another abuse of study, when the hours of attendance in a grammar-school are all employed in the acquisition of words. If a child find nothing but words in the old authors, it must be owing to the stupifying influence of an ignorant teacher. The most interesting part of profane history is delivered by the writers of Greece and Rome. From them also we may learn the purest precepts of uninspired morality, delivered in the most enchanting language, illustrated by the happiest allusions, and enforced by the most pertinent examples, and most emphatical reasoning. Whatever is amusive and instructive in fable, whatever in description is beautiful, or in composition harmonious, whatever can soothe or awaken the human passions, the Greek and Roman authors have carried to perfection. That children should enter into all these beauties, is not to be imagined; but that they may be made

certain prejudices, which I am sorry to observe have of late years been gaining ground, at least in the northern part of this island. The subject is copious; but I doubt whether those adversaries to whom I now address myself would take the trouble to read a long dissertation.

The objections that are most commonly made to the study of the Greek and Latin authors, may perhaps be reduced to four. It is said, first, "that this mode of education obliges the student to employ too much time in the acquisition of words: secondly, that when he has acquired these languages he does not find that they repay his toil:—thirdly, that the studies of a grammar-school have a tendency to encumber the genius, and consequently to weaken, rather than improve, the human mind:—and, lastly, that the classick authors contain many descriptions and doctrines that may seduce the understanding, inflame the passions, and corrupt the heart."

I. 1. In answer to the first objection, I would observe, that the plan of study must be very bad, where the student's health is hurt by too close application. Some parents and teachers have thought, that the proficiency of the scholar must be in proportion to the number of hours he employs in conning his task: but that is a great mistake. Experience proves, that three or four hours a day, properly employed in the grammar-school, have a better effect than nine; and are sufficient to lay within a few years a good foundation of classical knowledge. Dunces, it is true, would require more time; but dunces have nothing to do with Greek and Latin: For studies that yield neither delight nor improvement are not only superfluous, but hurtful; because they misemploy those faculties which nature had destined to other purposes. At the same time, therefore, that young men are prosecuting their grammatical studies, they may learn writing, drawing, arithmetick, and the principles of geometry; and may devote the intervals of leisure to riding, fencing, dancing, and other manly exercises. Idleness is the greatest misfortune incident to early years; the distempers it breeds in the soul are numberless and incurable. And where children, during their hours of relaxation, are left at their own disposal, they too often make choice of criminal amusement and bad company. In Sparta, the youth were continually under the inspection of those who had authority over them; their education, says Plutarch, was one continued exercise of obedience: but

was never said, that the Spartan youth became stupid, or melancholy, or sickly, from want of amusement. Wherever there is a school, there ought to be, and generally is, a field or area for diversions; and if the hours that boys in this country spend with one another, that is, in quarrelling, and too often in gaming, quarrelling, and swearing, were to be accounted to exercise, under the eye of some person of prudence, their souls and bodies would both be the better for it; and a great deal of time left for the study of many branches of knowledge, besides what is contained in the grammar and ancient authors. The misfortune is, that we allot too much of their time, not to play, but to idleness; and hence it happens, that their classical studies interfere with other necessary parts of education. But certain it is, that their studies and amusements might be made perfectly consistent: and the culture of the mind promoted at the same time with that of the body. If both these ends are not always accomplished, and but seldom pursued, the blame is to be laid, neither on the teacher, nor on the things that are taught, but on those persons only who have the power of reforming our school discipline, and want the inclination. At any rate, the blame cannot be laid on the classick authors, or on those very useful members of a commonwealth, the compilers of grammars and dictionaries. For the faculties of children might be dissipated by idleness, their manners poisoned by bad company, or their health impaired by injudicious confinement, though Greek and Latin were annihilated.

2. It is another abuse of study, when the hours of attendance in a grammar-school are all employed in the acquisition of words. If a child find nothing but words in the old authors, it must be owing to the stupifying influence of an ignorant teacher. The most interesting part of profane history is delivered by the writers of Greece and Rome. From them also we may learn the purest precepts of uninspired morality, delivered in the most enchanting language, illustrated by the happiest allusions, and enforced by the most pertinent examples, and most emphatical reasoning. Whatever is amusive or instructive in fable, whatever in description is beautiful, whatever composition harmonious, whatever can soothe or awaken the human passions, the Greek and Roman authors have carried to perfection. That children should enter into all these beauties, is not to be imagined; but that they may be made

to comprehend them so far as to be improved and delighted in a high degree, admits of no doubt. Together with the words, therefore, of these two celebrated languages, they may learn, without any additional expense of time, the principles of history, morality, politicks, geography and criticism; which, when taught in a foreign dialect, will perhaps be found to leave a deeper impression upon the memory, than when explained in the mother tongue. The young student should be equally attentive to the phraseology and to the subject of his lesson; and receive directions for analyzing the one, as well as for construing the other. He ought to read his authors, first as a grammarian, secondly as a philosopher, and lastly as a critick; and all this he may do without difficulty, and with delight as well as profit, if care is taken to proportion his task to his years and capacity. Nor let it be supposed, that the first principles of grammar are more intelligible to a young mind, than the rudiments of philosophy and rhetorick. In matters within their sphere, do we not find that children can distinguish between truth and falsehood; perceive the connection of causes and effects; infer an obvious conclusion from plain premises, and even make experiments upon nature for the regulation of their own conduct? And if in musick, and drawing, and penmanship, and phraseology, the taste of a child is improvable, why not in composition and style, the cadence of periods, and the harmony of verse, probability of fable, and accuracy of description? The more we attend to an author's subject, the greater proficiency we shall always make in his language. To understand the subject well, it is necessary to study the words and their connection with a critical eye; whereas, even when his knowledge of the words is very superficial, a scholar or tutor, who attends to nothing else, may think himself sufficiently acquainted with the author's meaning. The mere grammatical teacher will never be found to have any true taste for his author: if he had, it would be impossible for him to confine himself to verbal remarks: he must give scope to his admiration or disgust, if he really feel those passions; and must therefore communicate to the pupil some portion of his own enthusiasm or sagacity.

3. The mental faculties of children stand as much in need of improvement, and consequently of exercise, as their bodily powers. Nor is it of small importance to devise some mode

of discipline for fixing their attention. When this is not done, they become thoughtless and dissipated to a degree that often unfits them for the business of life.

The Greeks and Romans had a just sense of the value of this part of education. The youth of Sparta, when their more violent exercises were over, employed themselves in works of stratagem; which in a state, where wealth and avarice were unknown, could hardly be carried to any criminal excess. When they met together for conversation, their minds were continually exerted in judging of the morality of actions, and the expediency of publick measures of government; or in bearing with temper, and retorting with spirit, the sarcasms of goodnatured raillery. They were obliged to express themselves, without hesitation, in the fewest and plainest words possible. These institutions must have made them thoughtful, and attentive, and observant both of men and things. And accordingly, their good sense, and penetration, and their nervous and sententious style, were no less the admiration of Greece, than their sobriety, patriotism, and invincible courage. For the talent of *saying* what we call *good things*, they were eminent among all the nations of antiquity. As they never piqued themselves on their rhetorical powers, it was prudent to accustom the youth to silence and few words. It made them modest and thoughtful. With us very sprightly children sometimes become very dull men. For we are apt to reckon those children the sprightliest, who talk the most: and as it is not easy for them to think and talk at the same time, the natural effect of their too much speaking, is too little thinking. At Athens, the youth were made to study their own language with accuracy both in the pronunciation and composition; and the meanest of the people valued themselves upon their attainments in this way. Their orators must have had a very difficult part to act, when by the slightest impropriety they ran the hazard of disgusting the whole audience: and we shall not wonder at the extraordinary effects produced by the harangues of Demosthenes, or the extraordinary care wherewith those harangues were composed, when we recollect, that the minutest beauty in his performance must have been perceived and felt by every one of his hearers. It has been matter of surprise to some, that Cicero, who had so true a relish for the severe simplicity of the Athenian orator, should himself in his orations have adopted a style so diffuse

and declamatory. But Cicero knew what he did. He had a people to deal with, who, compared with the Athenians, might be called illiterate ;* and to whom Demosthenes would have appeared as cold and uninteresting, as Cicero would have seemed pompous and inflated to the people of Athens. In every part of learning the Athenians were studious to excel. Rhetorick in all its branches was to them an object of principal consideration. From the story of Socrates we may learn, that the literary spirit was keener at Athens, even in that corrupted age, than at any period in any other country. If a person of mean condition, and of the lowest fortune, with the talents and temper of Socrates, were now to appear, inculcating virtue, dissuading from vice, and recommending a right use of reason, not with the grimace of an enthusiast, or the rant of a declaimer, but with good humour, plain language, and sound argument, we cannot suppose, that the youth of high rank would pay him much attention in any part of Europe. As a juggler, gambler, or atheist, he might perhaps attract their notice, and have the honour to do no little mischief in some of our clubs of young worthies ; but from virtue and modesty, clothed in rags, I fear they would not willingly receive improvement. The education of the Romans, from the time they began to aspire to a literary character, was similar to that of the Athenians. The children were taught to speak their own language with purity, and made to study and translate the Greek authors. The laws of the twelve tables they committed to memory. And as the talent of publick speaking was not only ornamental, but even a necessary qualification, to every man who wished to distinguish himself in a civil or military capacity, all the youth were ambitious to acquire it. The study of the law was also a matter of general concern. Even the children used in their diversions to imitate the procedure of publick trials ; one accusing, and another defending, the supposed criminal : and the youth, and many of the most respectable statesmen, through the whole of their lives, allotted part of their leisure to the exercise of declaiming on such topicks as might come to be debated in the forum, in the senate, or before the judges. Their domestick discipline was very strict. Some ancient matron, of approved virtue, was

* Cicero himself acknowledges, that many of the Romans were very incompetent judges of rhetorical merit.—Haec turba et barbaria forensis dat locum vel vitiosissimis oratoribus. De Orat. lib. 1. sect. 118.

appointed to superintend the children in their earliest years; before whom every thing criminal in word or deed was avoided as a heinous enormity. This venerable person was careful both to instil good principles into her pupils, and also to regulate their amusements, and, by preserving their minds pure from moral turpitude, and intellectual depravation, to prepare them for the study of the liberal arts and sciences. It may also be remarked, that the Greeks and Romans were more accurate students than the moderns are. They had few books, and those they had were not easily come at: what they read, therefore, they read thoroughly. I know not, whether their way of writing and making up their volumes, as it rendered the perusal more difficult, might not also occasion a more durable remembrance. From their conversation pieces, and other writings, it appears, that they had a singular facility in quoting their favourite authors. Demosthenes is said to have transcribed Thucydides eight times, and to have got a great part of him by heart. This is a degree of accuracy which the greater part of modern readers have no notion of. We seem to think it more creditable to read many books superficially, than to read a few good ones with care; and yet it is certain, that by the latter method we should cultivate our faculties, and increase our stock of real knowledge, more effectually, and perhaps more speedily, than we can do by the former, which indeed tends rather to bewilder the mind, than to improve it. Every man, who pretends to a literary character, must now read a number of books, whether well or ill written, whether instructive or insignificant, merely that he may have it to say, that he has read them. And therefore I am apt to think, that, in general, the Greeks and Romans must have been more improved by their reading, than we are by ours. As books multiply, knowledge is more widely diffused; but if human wisdom were to increase in the same proportion, what children would the ancients be, in comparison of the moderns! of whom every subscriber to the circulating library would have it in his power to be wiser than Socrates, and more accomplished than Julius Cesar!

I mention these particulars of the Greek and Roman discipline, in order to show, that although the ancients had not so many languages to study as we have, nor so many books to read, they were however careful, that the faculties of their children should neither languish for want of exercise, nor be

exhausted in frivolous employment. As we have not thought fit to imitate them in this; as most of the children of modern Europe, who are not obliged to labour for their sustenance, must either study Greek and Latin, or be idle; (for as to cards, and some of the late publications of Voltaire, I do not think the study of either half so useful or so innocent as shuttlecock,) I should be apprehensive, that, if classical learning were laid aside, nothing would be substituted in its place, and that our youth would become altogether dissipated. In this respect, therefore, namely, as the means of improving the faculties of the human mind, I do not see how the studies of the grammar school can be dispensed with. Indeed, if we were, like the savages, continually employed in searching after the necessaries of life; or if, like the first Romans, our situation or temper involved us in perpetual war, I should perhaps allow literary improvement of every kind to be little better than a costly superfluity; and if any one were disposed to affirm, that in such a state men may enjoy a greater share of animal pleasure, than all the ornaments of art and luxury can furnish, I should not be eager to controvert his opinion. But I take for granted, that man is destined for something nobler than mere animal enjoyment; that a state of continual war or unpolished barbarity is unfavourable to our best interests, as rational, moral, and immortal beings; that competence is preferable to want, leisure to tumult, and benevolence to fury: and I speak of the arts, not of supporting, but of adorning human life; not of rendering men insensible to cold and famine; but of enabling them to bear, without being enervated, and enjoy without being corrupted, the blessings of a more prosperous condition.

LEVITY.

FOR THE ANTHOLOGY.

A DISSERTATION UPON THINGS IN GENERAL, AFTER THE MANNER OF SEVERAL AUTHORS.

By an Amateur.

If the importance of any topick, or the variety of details it involves, could ever deter any author from his purpose, the

subject of this dissertation would produce that effect. But being animated and prepared for the task by a long course of previous studies, and convinced of its utility, I feel confident, if my readers are not slow in taking leave of a subject, and have sufficient elasticity to bound from one place to another in rather quick succession, that we may all of us be edified by its execution.

It will be fair however, in the outset, to caution all those folks who can boggle at any leap, not to mount: if they cannot dash through any hedge or over any ditch, they will only fatigue themselves for nothing, and lose all the pleasure of the chase. If they are in at any death, it will most probably be their own. The game is to be pursued

"O'er bog, or steep, through strait, rough, dense, or rare;"

nor could any ingenuity make it otherwise.

The difficulty in this discussion is very different from that which happens in going to law; it is not in getting out, but in getting in. Once fairly impelled, the motion will be rapid enough, though in the comet like eccentricity of the course, those who resolve to proceed, like Whiston's "damned," will be chilled in the remotest regions of Saturn at one period, and scorched in traversing the realms of the sun at another. A meditation on the plurality of worlds, or deciding whether the moon has an atmosphere, would be simpler operations than the one before us.

Having arrived however at such a prodigious height, it will be well to look down on this little, whirling, twisting, turnip-shaped globe, and taking a bird's eye view of its surface, gradually descend to its nearest mountains, the Andes, the Alps, Teneriffe, Etna, Caucasus; and while stepping from one summit to another, as ladies do on the most prominent stones in crossing a muddy street, reflect, for every moment must be employed, that all matter exists in three forms, solidity, fluidity, and aëriform elasticity; and then, the existence of matter being ascertained, we may calmly alight on the blue hills in the neighbourhood of Boston; from which latter place the nature of spirit may be easily considered.

Spirit is joined with matter only in man. The physical part of man is composed of two forms of matter, solidity and fluidity, with which the moral part is united, but in what manner philosophers are not agreed. This however is of no great

consequence; their action upon each other is strange and often contradictory in its effects. Some individuals have more flesh, and others have more mind. One thing only is certain respecting it, that the extent, the lightness, the elasticity, or the force of the mind, do not depend on the greater or less quantity of flesh. Thus far of man and woman too in their individual state.

Man in his social state is more important. To define and class him as a solitary being, or as a social one, is attended with almost insuperable difficulty. Plato himself failed in the former instance; for a deplumed cock answered to his description.* The most satisfactory definition is a discovery of modern times; man is a cooking animal. The social state of man has also given rise to many different opinions; but after all, that of Champfort is the simplest, and perhaps the best: Society, says he, is composed of two classes;—of those who have better dinners than appetites, and those who have better appetites than dinners.

Man is the creature of education, and ought not to be bred above or below his rank, a rule which is violated both ways in this country. Take an instance of the latter, the former is in every man's way. Nathan was the son of a country gentleman; he was sent to an academy to learn Latin, and his catechism. When at home, there was no indulgence for him in the parlour, and perfect indifference about his associating with his father's labourers: He was however regularly taught not to steal, because it was a violation of the eighth commandment, and never suffered to grin after the sun went down on Saturday night, till it rose again on Monday morning. In due time he went to college. By the care of a lady, who had some experience of life, and who was greatly admired in the country, he was furnished with a set of principles, written in large copy hand and fastened into his pocket book. His progress was for a time surprising; those who had the care of him, began to flatter themselves that he had no genius, and that he would make a useful man. Alas! the fairest hopes are often blasted! It was in his sophomore year, one luckless, murky night, that he lost his pocket book—and his principles were in it!—He now became fond of sitting in an oblique position, and wrote his themes in blank verse. These striking resemblances

* Vid. vet. schol. Grec.

to Milton soon bewildered him, and made him blind to his duty. He went *through* college—his further history may be easily imagined.

The mention of themes recals to mind a few desultory rules for composition and conversation, which have been lately collected; and in a treatise of this kind, no hint must be passed by, lest it should never occur again.

1. If you wish to convince people by argument, begin by insulting their feelings, and rousing their passions. Vide our political writers, passim.

2. If you are writing upon political economy, draw your authorities from Petrarch and Dante.

3. If you quote from the Latin poets, choose Claudian and Statius, or in case of need, Sannazarius or Buchanan. To cite Virgil and Horace is a stale college trick.

4. If you seek for the sublime, and are not afraid of floundering, look over the 4th of July orations, and the addresses to the Charitable Fire Society.

5. If you wish to attain general views, and what the painters call a large manner, consult the French state papers. The Dutch have windmills innumerable, they smoke almost as much as the Americans, and drink more gin; every man and woman in the country is by petticoats and breeches surrounded as many times as Erebus was by Styx. Even the fat burgomasters of the present day had heard of the De Ruyters and Van Tromps, the De Wits, and the Princes of Orange; but the French are not puzzled by all these facts; the French emperour in casting his eyes over Europe, puffed away the fog and tobacco smoke that covered the country, and saw at once that Holland was only "the alluvion of the Rhine."

6. Always speak to the purpose; do not attempt to teach a blind man painting. In Andover you would descant upon the apathy consequent on too much mildness of character, harmony and concord in the heads of an institution. In Cambridge, you would dwell on the confusion incident upon too much energy, and upon the calamities attending early marriages.

7. If you are engaged in teaching, make use of classick methods. For instance, do you want to give ladies, who are frightened at the ugliness of the words, an idea of synthesis and analysis, take a group of them making patchwork, and then, like the man who discovered that he had been speaking

prose all his life, they will be surprised at finding that they are performing both those operations at the same time. They are putting together pieces of calico, which is *synthesis*, and they are taking to pieces the characters of their acquaintance, which is *analysis*.

8. If you undertake any work, make the frame of it elastick, so that you may change its title or its form, if it should be rendered necessary by events. Make it a sort of polypus, so that if you cut off its head or its tail, another will grow, or if you split it down in the middle, it will become two perfect bodies. Contrive your book like those rare houses, which we see advertised in the country, "*as admirably calculated for the private gentleman, trader, or tavernkeeper.*"

9. If you should be annoyed by punsters, which happens to many an honest man, repeat the following sentence from the illustrious Martinus Scriblerus, and overwhelm them. This sort of gentry are not much read in the ancient authors, and will be easily confounded. If the conversation does not lead to it, lug it in by the head and shoulders; wit and statesmen are both introduced in this manner every day.—Figure to yourself the dismay of a punster assailed by a galaxy of puns like the following:—"Who is not governed by the word *led?* Our noblemen and drunkards are pimp-led, physicians and pulses fee-led, their patients and oranges pil-led, a new married man and an ass bride-led, an old married man and a horse sad-led, cats and dice are rat-led, swine and nobility are sty-led, a coquette and a tinder-box are spark-led, a lover and a blunderer are grove-led."

Having got from man as an individual to man as a social being, the natural order of the subject leads to a consideration of the form of government best calculated for the general interests of society. Monarchy, aristocracy, and democracy, have each their several advantages, and of those attending the latter, we have daily experience in this most enlightened country. But there is one form of government, which legislative theorists have strangely passed over; and though it has been common in all ages, from the time of Socrates to the present, it is probable that no theory of it exists, not even in the pigeon holes of the Abbe Sieyes himself. A *gynecocrasy* is the most admirable of all governments, and models of it in action may every where be found. If perpetual activity, vigilance, and a steady rein, be valuable qualities, no species of

rule possesses them so remarkably as a gynecocrasy. Theoretical legislators, individuals who are fond of proposing amendments to our constitutions, will do well to study the nature of this government; many of them may have an opportunity without stirring from home, and at farthest will only have to visit some of their neighbours. The Corinthian capital owed its origin to a weed growing beside a stone; the government of a nation may be perhaps ameliorated, or at least changed by contemplating the police of a single family.

Motives to action must exist, whatever may be the form of government. In the savage state, hunger is the only one that urges the biped to exertion; but in a social state they are numerous. They are easily, and indeed advantageously converted into passions, and here the great difficulty arises, which is, to control the bad and encourage the good passions. Anger, for instance, is the most common, yet anger is turbulent, vindictive, unjust, and the cause of a thousand evils. In a single man it may cause the misery of millions. Read the Iliad, and judge of its effects; the poem is founded upon them.*

Wealth, the applause of mankind, and a long life of glory are held out as motives; yet all these may be easily shewn to be unreal, or contemptible. Hear what the poet says of wealth.

> Riches are oft by guilt or baseness earn'd,
> Oft dealt by chance to shield a lucky knave,
> Or throw a cruel sunshine on a fool.

So much for riches. The prosperity of a long life, or the desire of glorious fame, are equally subject to doubt, as is fully proved by the celebrated Portugueze poet, Luis Rafael Soye, whose works are doubtless familiar to all my readers, who has these beautiful thoughts in the 75th stanza of his 11th night.

> Quanto he vario o Destino! quao voluvel
> Dos homans distribue as varios sortes!
> A huns castiga com eternos loiros,
> Premeia a outros com infaustas mortes.

(To be continued.)

* The reader is requested to peruse the first twenty lines, and indeed the whole book may be read to great advantage.

SILVA, No. 62.

Frondes addere silvis.....Ov.

LUCA GIORDANO.

THIS painter, whose works were at one time the delight and pride of the Neapolitan court, is now scarcely mentioned by connoisseurs, excepting as an instance of the puerile ambition of aspiring to cover the largest pieces of canvas within the shortest space of time. The rapidity of his execution was so remarkable, that it procured him the appellation of *Luca fa presto*; or *Luca, the quick worker.*

Among vulgar minds there is, perhaps, no quality which seems to carry with it such an air of inspiration, as this mechanical facility. Hence it was that Luca, though an artist of very moderate talents, attained in his day to a degree of celebrity, which few painters have had the good fortune to enjoy: and, certainly, if mere manual dexterity, without the aid of *mind*, be sufficient to the constitution of genius, no one had ever juster pretensions to the reputation of that faculty; for no artist in so short a life has ever painted so great a number of pictures at the expense of so little thought. But that his title to this did not pass undisputed, even in his own time, appears from the number of satirical anecdotes, which have been transmitted to posterity in ridicule of his boasted talent.

It is related, among others, that being one day called to dinner, he replied, "*verro subito; ho solamente d'abozzare le teste deidodice apostoli:*" *I will come directly; I have only to dead-colour the heads of the twelve apostles.*

But the answer of Catherine of Medicis, when importuned to pay him a second visit, is no less remarkable for its application to Giordano, than as a poignant satire on the *fertile folly* of many poets as well as painters. Her visit to Naples happened to be at the time when Luca's pencil was in its highest repute: She had been often solicited to honour it with her applause; but the fame of its rapidity produced in her a very different effect from what was expected, and she as often declined. She was, however, at length prevailed on to accompany one of her gentlemen to a famous gallery, which this favourite artist had just completed; but, having reached the place, with great composure she walked to the end; then, im-

mediately retracing her steps, returned homeward. The next morning she gave orders for her departure. "Surely, madam," said her gentleman, "you will not quit Naples without revisiting the works of this great artist? You have scarcely given them a glance." "True," replied Catherine; "but it is a maxim with me, that *whatever is hastily produced, should be as hastily seen.*"

LOGICAL DIVISION,

which is full without redundancy, and concise without confusion, I never found more grossly perverted than in a sentence of Sir John Hawkins's Life of Johnson. "Of the inhabitants, those of St. Kilda for instance, *some* are Christians, resembling, both in their religious tenets and the purity of their lives, those of the primitive times; *others* are of the Romish communion, and *the rest* are of that denomination of protestants, who adhere to the reformation of that furious bigot John Knox."

ETYMOLOGY.

Dr. Johnson has frequently been attacked for mistakes in this part of his Dictionary, and Cumberland complains of him for his errours in Greek derivations. This induced me to examine a few of them, among which I think the following are palpable faults. "*Admiral*," says the Dr. is "of uncertain etymology;" but, after tracing it to the French *amiral*, I think it may very fairly be said to come originally from ἀμῦρας, which is used to signify a sea-commander. *Dish* is derived, according to Johnson, from *discus*; but he forgets that this was deduced immediately from δίσκος. To *engrave* is to be sure but a transcript of the French *engraver*; but this is almost the pure Greek, ἐγγραφειν. *Gay, to be gay*, probably originated from γαιειν. *Guerdon* both French and English may be traced to the accusative singular of κερδος. Heinous, which the Dr. has troubled himself to derive from the Teutonick hoon, might have been more easily detected in αἰνως, *graviter*. Safe may very fairly be pursued to σαφης, and perhaps to σαΓος, as it was not unfrequently written with the digamma, and very often signified personal safety.

ANIBAL CARACCI.

Anibal Caracci, overhearing a pupil boast to his companions that his master had found the drawing, which he had shewn him, only a *little incorrect*, "hark ye, young man," said he, "*I have been thirty years learning that little.*"

YANKEE.

The reader would probably suppose, if he were not otherwise informed, that the following account of the origin of the word yankee was intended for a burlesque upon those etymologists who are always forcing derivations beyond all bounds of probability. It is taken from the Connecticut Herald, a paper printed in New Haven, and I am credibly informed is from the pen of N**** W******, jun. Esq and was probably written with as much seriousness as if the reputation of his country was at stake.

"MESSRS. STEELE & CO.

"As the origin of the word YANKEE has been a subject of much inquiry, and no satisfactory account of it appears to have been given, I send you the following history of the word.

"*Yankee* appears to have been used formerly by some of our common farmers in its genuine sense. It was an epithet descriptive of excellent qualities—as a *Yankee horse*—that is, a horse of *high spirit*, and other good properties. I am informed that this use of the word has continued in some part of New England, till within a short period.

"In the course of my inquiries, I have discovered what I presume to be the same word in the Persian language, in which the whole family of words is preserved. It is a fact well known, that the people of Europe, from whom we descended, are the posterity of the tribes which emigrated from the ancient Media, and northern part of Persia—and if not known, it is a fact capable of being proved. In the Persian language, let it be observed, that in the place of our *Y*, authors write letters whose powers correspond nearly to the English *j*, and *ch*, as in *joy* and *chess*. Thus the word which we write *yoke*, which the Latins wrote *jugum*, and the Greeks *zeugus*, and which without the final article would be *jug* and *zeug*—the Persians write *chag*, and it may be equally well written *jag*; for throughout the Persian, these sounds are used

promiscuously in words from the same root. Hence we see the name of the Asiatick river, *Yenesei*, written also *Jenesei*, and we write the word, from our Indians, Gennesee. Thus also the name of the great Asiatick conquerour is written *Genghis* Khan, or *Jenghis* Khan, and Tooke writes it *Tschingis Khan*. Thus *Jenghis* is not his name, but a title.—*See Tooke's View of the Russian Empire, Vol. I.* 409.

"Now in the Persian language, *Janghe* or *Jenghe* [that is Yankee] signifies 'a *warlike man*—a *swift horse*—also one who is prompt and ready in action—one who is magnanimous.' This is the exact interpretation as given in the Lexicon. The word is formed from *Jank*, *Jenk*, battle, contest, war; and this from a like word signifying the *fist*, the instrument of fighting; like *pugna*, from *pugnus*, the fist. In Persian, *Jan kidan*, (Yankidan) is to commence or carry on war.

"We hence see the propriety of the use of *Yankee*, as applied to a high spirited, warlike horse.

"The word Yankee claims a very honourable parentage; for it is the precise title assumed by the celebrated Mongolian Khan, Jenghis; and in our dialect, his titles literally translated, would be, *Yankee King*, that is, *Warlike Chief*.

"This is not the only instance, in which one of the oldest words in the language has lost its dignity. We have many popular words which have never found admission into books, that are among the oldest words ever formed—I can prove some of them to have been used before the dispersion of men; for they are found in Asia, Africa and Europe, among nations which could have had no intercourse after that event."

New Haven, March 2, 1810. W.

ORIGINAL POETRY.

The writer of the following stanzas was importuned by a friend, some time since, to supply the deficiencies of the "Ode on the Passions." It was replied, that "such an undertaking would resemble the attempt of a journeyman carpenter to finish a statue of Praxiteles." The request, however, being renewed, was so far effectual as to elicit this fragment; not as a presumptuous endeavour to add any thing to Collins's Ode, but as an humble, distant effort, to imitate the *character* of that celebrated production.

BEHOLD yon monstrous shape appear!
The Gorgon head, the Danaides' heart;
Their stings the curling serpents rear,
While e'en Ambition owns a fear,
And Hope and Joy depart.
'Twas ENVY dar'd the bower invade,
And round with curious eye survey'd,
To where the Lesbian lyre was laid,
Buried beneath its myrtle shade.
That lyre, whose strains so sweet, so strong,
To Sappho's touch alone belong.
That lyre, whose tones so strong, so sweet,
No voice, but Echo's, dar'd repeat.
Yet this weird wretch presum'd to strive
The *lyrick spirit* to revive!
And emulate those sounds, that stole
O'er poor Alcaeus' subject soul!

REMORSE approach'd—his wasted frame,
Feebly, on trembling knees he bore;
Alike in sorrow and in shame,
TIMOLEON'S form he wore.
(What time, from Corinth forc'd to roam,
He wander'd far from friends and home)
With gory hand he struck the lyre—
The lyre, indignant at the wrong,
Scorn'd to pour the soothing song;
And harshly groan'd each clotted wire,
Now first by murd'rous hand profan'd,
Now first by human blood distain'd.
Back sprang the wretch; and call'd DESPAIR
To end the strange and "solemn" air;
While still within its banquet plies
The gnawing worm, that never dies!

—The next that came—
With sinewy arm of fight,
And ardent, eagle-sight,
AMBITION was his name.

Amid the band,
With lawless hand,
He dar'd aspire
To seize fam'd MEMNON's mystick lyre,
And struck those hallow'd chords of fire,
Long sacred to the Sun!
But when the impious deed was done,
I saw, what seem'd of mortal state,
To sudden majesty dilate:
I saw him stretch his giant form
In shadowy length athwart the sky;
His rocky forehead cloth'd in storm,
Bloodshot his dark delirious eye.
While, at his tocsin's furious sound,
Loosen'd daemons danc'd around;
Joying 'mid the groans profound,
Of Virtues, slaughter'd on the accursed ground!

A PRAYER.

Oh Thou, who rul'st the realms on high,
With humble love and fear
To thee I raise my suppliant eye,
And wilt thou deign to hear.

Lord, I am ignorant and blind,
And know not what to say,
Oh may thy grace illume my mind,
And teach me how to pray.

And while to breathe my fervent prayer,
Before thy throne I kneel,
How little I deserve thy care,
Oh may I deeply feel.

Increase my hope, my faith in thee;
Nor let one doubt arise,
While all around thy power I see,
Through earth, and seas and skies.

And while these wonders I survey,
Let me before thee fall,
And with adoring rapture say,
"My father made them all."

Grateful for every joy I taste,
As by thy goodness sent;
In whatsoever state I'm plac'd,
Oh may I be content.

Should prosperous scenes around me smile,
Still humble may I be;
Nor let earth's joys my breast beguile,
Or draw my thoughts from thee.

Or should afflictions bend me low,
Wilt thou support me still;
And let each thought, each feeling bow
Submissive to thy will.

Guard me from pride, from vain desire,
From ev'ry earthly care;
Oh bid my soul to heav'n aspire,
And seek its pleasures there.

Let gen'rous thoughts my mind employ,
And bid my bosom glow;
Alive to share another's joy,
And feel another's woe.

Let truth o'er all my words preside,
And make my soul sincere;
Candid another's faults to hide,
But to my own severe.

When conscience shows the deepen'd dye
In which my guilt appears;
Oh wake the penitential sigh,
And melt my heart in tears.

Let not my wand'ring footsteps stray
Perplex'd in errour's maze;
But beam o'er all my life's dark way
The gospel's heav'nly rays.

Oh may my ev'ry feeling, Lord,
Be fashion'd to thy will,
And ev'ry thought, and act, and word,
Thy sov'reign law fulfil.

And, as my fleeting days revolve,
May each some stain remove,
And more and more my heart dissolve
With gratitude and love.

And when my weary soul shall fly
The body's drear abode,
Oh may I soar to meet on high
My Saviour and my God.

C.

THE

BOSTON REVIEW,

FOR

APRIL, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quae commutanda, quae eximenda arbitrarer. Nam ego dicere verum assuevi. Neque ulli patentius reprehenduntur, quam qui maxime laudari merentur. Plin.

ARTICLE 10.

Lectures on Rhetorick and Oratory, delivered to the classes of senior and junior sophisters in Harvard University. By John Quincy Adams, L L. D. *late Boylston Professor of Rhetorick and Oratory. In two volumes.* Cambridge ; Hilliard & Metcalf. 1809. 8vo. pp. 832.

We should esteem ourselves altogether unworthy the honour to which we aspire of being numbered among the friends of literature, if we could for a moment suffer our judgment of the claims of a man of letters to be influenced by any feelings of political antipathy. It is the delight and charm of literature, that it affords us a refuge from the tumults and contentions of active life—a spot, where we may escape from the hot and feverous atmosphere, which we are compelled to breathe in the world, and enjoy that repose, which we find no where else ; not always, alas! even in the holy walks of theological inquiry. We should feel the same sort of repugnance at introducing the passions of party into these quiet regions, as at bringing a band of ruffians into the abodes of rural innocence and happiness, to mar their beauty, and violate their peace. At the same time, however, in a country like ours, where politicks possess an interest so overwhelming, that he who will not talk of them must be content to pass his days in silence—to say that we have formed no opinion on one who has engaged so much attention as Mr. Adams, would be laying claim to a neutrality, which it is no part of our ambition to possess. We have indeed no wish to disguise our sentiments on the political career of Mr. Adams. We have, on

this subject, no sympathy with him whatever. We see and lament that the orb of his political glory has become dark—

> "Irrecoverably dark, total eclipse:
> Without all hope of day." SAMSON AGONISTES.

We offer this free expression of our opinions, lest the praise we may be bound in justice to bestow, should lose its value by being supposed to proceed from political friends. Having then made this sacrifice to the unhappy temper of the times, we proceed to the examination of the work of this gentleman, whose claims to the name of the best read and most accomplished scholar our country has produced, are, we presume, beyond all dispute.

It seems to be generally agreed, that however superiour in philosophy and the exact sciences, the moderns fall far below the ancients in eloquence. The causes usually assigned for this inferiority are examined by Hume in one of his essays, and he pronounces them all to be inadequate and unsatisfactory. There is one reason, however, to which, we conceive, he has not allowed sufficient force. From the changes in our habits, constitution and government, and the more universal diffusion of knowledge, the same effects as formerly cannot now be produced by appeals to the passions. The degree of excellence which any art will attain, may be estimated as certainly and exactly by the effects which its perfection will produce, as in commerce the quality of any commodity is regulated by the price which it will command. It is therefore because eloquence has lost so much of its efficacy, that it has lost so much of its elevation. If in our courts of jurisprudence the decision of a cause depended on the will of the judges, or if our deliberative assemblies were so constituted, that the fate of an empire depended on the passions of a mob, there would be a sufficient premium offered to induce men to devote themselves exclusively to the art, and the eloquence of Greece and of Rome would be indubitably rivalled. But, says Hume, "it would be easy to find a Philip in modern times; but where shall we find a Demosthenes?" We reply, show us the country where it depends on the eloquence of a Demosthenes to determine whether to march or not against Philip; and the man will in due time appear, who, like him, will make the chains of the tyrant resound in the ears of his

countrymen, till they, like the Athenians, involuntarily start up to oppose him.*

We scarcely know whether to consider it as a subject of felicitation or regret, that the causes which impede the progress of eloquence are felt less forcibly in our own country than in Europe. Notwithstanding the obstacles which the regular organization of parties, and the superiour diffusion of intelligence, and a spirit of calculation among our common people, oppose to its advancement, we believe that greater effects may be produced by it among us, than in any nation since the days of antiquity. Nothing, therefore, but inferiority of native genius can prevent this art from regaining something of its ancient pre-eminence. That nature is less liberal of her gifts on one side of the Atlantick than on the other, we presume no one is now child enough to believe. If the opinion were ever seriously entertained by any one, it is now sufficiently refuted by facts. We do not fear to say, (and too much nationality is not supposed to be our foible) that the debates on the British treaty, and on the judiciary, considered as a whole, afforded a finer specimen of oratorical talents than has been witnessed in any deliberative assembly since the days of the senate of Rome. At the same time, however, we are far from supposing, that we have already produced any rivals to the orators of antiquity. With all the vigour and originality which we have seen displayed, there exists a palpable want of that extent and variety of knowledge, which regular study alone can supply, and a most deplorable deficiency of that purity of taste, which is gained only by long and habitual meditation of the great masters of style. Even in the debate on the judiciary, which however, we admit, produced nothing to rival two or three of the finest speeches on the British treaty, there are very few passages to which we could apply an epithet of higher dignity than that of very eloquent and splendid declamation. Perhaps we might take Mr. Randolph as a pretty fair specimen at once of the excellence and defects of our countrymen. In his vague and often unconsequential reasonings, his coarse invective, and his confused and revolting imagery, we have a striking illustration of our prevailing defects; and in his strong and original conceptions, in the bright and bold flashes

* Quand Demosthene menace ses concitoyens de l'esclavage on croit entendre dans le lointain de distance en distance le bruit des chaines que leur apporte le tyran. *Maury. Principes d'Eloquence.*

of his imagination, and the nervous diction, which he sometimes displays, we have a flattering proof of what our country is capable.

It is the tendency of the remarks we have hazarded, to illustrate the necessity of a more regular and scientifick study of rhetorick. The establishment of a new professorship of this science at the university of Cambridge we consider as one additional pledge, that a spirit of literary improvement has begun its career among us. The book before us, therefore, we take up with singular pleasure, as the first fruits of this establishment; and though we will not say that it is faultless, yet it is certainly in a high degree honourable to the talents and learning of the author, and must be of great and permanent utility. For him, who is desirous of finding a compendium of all the best precepts of the ancient masters of rhetorick, adapted to the state of eloquence in modern times, and the particular circumstances of our own country, we know of no book to which we should so soon refer, as to the Lectures of Mr. Adams. We shall endeavour to enable our readers to judge of its merits and defects by offering as copious an analysis of its contents as our limits will admit.

Mr. Adams informs us, that by the regulations of the institution he was required to deliver a course of lectures on rhetorick and oratory, founded on the classical theories of antiquity. "My plan, therefore," says he, "has necessarily been different from that of all the modern writers upon rhetorick and belles lettres. It has been partly didactick and partly historical; partly to unfold to you, as matter of fact, the precepts of Aristotle, Cicero, Quinctilian, Longinus, Dionysius of Halicarnassus, and the rest; and partly to show how much of that doctrine may still be suited to us, amid the changes of language, of manners, of religion, and of government, which in the lapse of ages have been effected by the ever-*revolving* hand of time." Vol. II. p. 141. For the merits or defects of the general outline of his lectures, it is evident that Mr. A. is not responsible. We shall proceed therefore to examine with what ability and success his plan has been executed.

In his first lecture Mr. A. is employed in settling the definition of his subject, and the boundaries which separate it from grammar and logick. The definitions of rhetorick given by Aristotle, Cicero and Quinctilian pass in review before him, and he joins with the last of these writers in calling it

"the science of speaking well." The reasons on which he vindicates his decision do not strike us as remarkably cogent. He expressly rejects the principal ground on which Quinctilian himself justifies its adoption,—that it includes the moral character of the speaker, as well as the excellence of speech. The reasons on which Mr. A. defends it are its comprehensiveness and its coincidence with the scriptures. But the objection to which it appears to us to be most exposed, is the *want* of the very quality, which recommends it to Mr. A. It confines the extent of the science to *oral* eloquence alone. Whereas we certainly talk familiarly, and we think accurately of the eloquence of compositions, not only never spoken, but not at all adapted to speaking; and no man will say that the orations of Cicero are at all the less eloquent, because we are convinced that none of them were ever spoken in the form in which they now appear. His second reason is founded on a feeling so laudable that we are unwilling to find fault with it. Yet the habit of making the scriptures settle points of criticism and philosophy is a very dangerous perversion of their design. It is founded on the same notion of their verbal inspiration, which Galileo was accused of impeaching, when he maintained that the earth and not the sun is in motion. To say that, because "to be eloquent," and "to speak well," are used in the scripture as equivalent expressions, Quinctilian's definition of rhetorick "is ratified by the voice of heaven," is so near an approach to the ludicrous, that we are surprised that Mr. A. should hazard it.

We are hardly satisfied with the reasons on which the definition of Aristotle is rejected. Mr. A. follows Quinctilian in giving this definition thus: *Rhetorick is the power of inventing whatsoever is persuasive in discourse.* The words of Aristotle certainly do not *necessarily* have this meaning; and we are half inclined to suspect Quinctilian of giving them this turn in order to make the objection, that they include only one part of the science, viz. invention. The words *may*, not to say ought to be, translated,* *the power of discerning*† *in any*

* Δυναμις ἐστι περὶ ἑκαστον του θεωρῆσαι το ἐνδεχομενον πιθανον. Rhet. Lib. 1. c. 7.

† To justify the temerity of doubting the propriety of Quinctilian's use of *invenire* instead of *videre*, we have the authority of several criticks. See Vossius de nat. et const. Rhet. et Burman ad Inst. Quinct. Lib. ii. c. 15. After all, however, it must be allowed that Quinctilian is no contemptible authority for the meaning of Aristotle.

subject what is contained in it proper to persuade. If this be right, the objection loses its force. For the definition may without violence be supposed to imply, not only the invention of the matter of a discourse, but the arranging and expressing it in the manner best adapted to persuasion; not merely the discerning what is persuasive to us, but seeing it in that connection and under those lights, which will be persuasive to others. The other objection of Mr. A. to the definition of Aristotle, that it does not include the class of demonstrative orations is, we think, also unfounded. For it is certainly the object of the demonstrative orator to *persuade* his hearers to embrace his opinion of the object of his eulogy or invective. Persuasion is therefore his end, though he uses different means from the judicial and deliberative speaker. The discussion is however of little importance; and perhaps, after all, the most unexceptionable definition ever given is that of Campbell, "the art or talent by which the discourse is adapted to its end."

The second lecture is occupied in a vindication of eloquence from the objections, that it is a "pedantick," "a frivolous," and "an useless science;" and closes with some remarks, begun in the preceding lecture, on its importance and utility, especially in our own country. There are parts of this, as indeed of almost all these lectures, which are rather too declamatory for our taste; but it will be allowed that his reasons are forcible and well urged, and particularly adapted to produce an impression on an audience of young men.

The next object of Mr. Adams is to give a historical and critical review of the ancient rhetoricians. With a very natural eagerness to ennoble his art, he carries back its origin to an antiquity, which will, we fear, be thought romantick. On the authority of a passage in Pausanias, he asserts, that about half a century before the Trojan war a school of rhetorick was opened by Pittheus at Troezene. He admits that some doubts of this fact have been started; and we think the one suggested by Vossius,* if he was acquainted with it, ought to have shaken his confidence in his opinion. It is grounded on the extreme improbability, that in the age of Hadrian when Pausanias lived, any genuine work should remain, more ancient than the Trojan war, and coeval with the times of Hercules.

* Opera tom. iii. p. 332.

Mr. A. however thinks there is no intrinsick improbability in the story, since many of the scriptures were written at a still earlier period, and since the Peloponnesus was probably settled by a colony from Egypt, the mother of science. But it is not remarkably evident, that, because part of an inspired volume existed in Judea, a school of rhetorick* might therefore have been formed among a people whom all writers agree in representing as completely barbarous; particularly as Mr. A. admits, that, except in the writings of Homer, the age of which is extremely doubtful, there are no other traces, that rhetorick was taught as a science, till four hundred years after. After this discussion we are presented with a pleasing, though rapid survey of the teachers of rhetorick in Greece, interspersed with occasional remarks on their various merits. The list is closed with the name of Longinus, as if we were to be consoled for the darkness which succeeded by the flood of glory in which the last luminary of Grecian eloquence descended into the west. At the conclusion of this review the Professor announces his intention of exhibiting an analysis of the writings of these great masters of rhetorical science. Unfortunately he has never found time to fulfil this promise; and this difficult and honourable task is reserved for his successors.

The history of the rhetoricians of Rome, to which our author next passes, is adorned with but few illustrious names. Mr. A. is so absorbed in the merits of Cicero and Quinctilian, that he neglects to enumerate the other cultivators of the science.† Cicero is evidently the chosen theme of his praise; the man with whose writings he is above all others familiar; whose genius he looks on with reverence approaching idolatry; and who, in all the objects to which he directed that genius, is in his estimation the most consummate model of a perfectly wise and virtuous man. In truth, it is not easy to find a character in ancient or modern story, which can more safely be held up to the admiration of youth, and in contemplating which, we can pardon so much to the exaggerations of enthusiasm. In the

* Mr. Adams has unnecessarily heightened the improbability by implying that a regular school was formed; whereas the words of Pausanias, διδαξαι λογων τεχνην, mean only that Pittheus taught the art.

† Such as Aquila Romanus and Julius Ruffianus, writers on figures; Victorinus, the commentator on Cicero; Victor, whose oratorical institutions have come down to us, &c. writers indeed of little dignity, but whose names should find a place in a professed history of the science.

course of two long lectures which Mr. Adams devotes to him and his writings, we are presented with an analysis of his seven rhetorical treatises. The abstract is too general to be of much value; except to awaken a curiosity which it does not gratify. We shall extract the passage with which the fourth lecture concludes, at once to give our readers a specimen of the enthusiasm with which our author thinks, and the eloquence with which he writes on his favourite topick.

"But to whatever occupation your future inclinations or destinies may direct you, that pursuit of ideal excellence, which constituted the plan of Cicero's orator, and the principle of Cicero's life, if profoundly meditated, and sincerely adopted, will prove a never failing source of virtue and of happiness. I say profoundly meditated, because no superficial consideration can give you a conception of the real depth and extent of this principle. I say sincerely adopted, because its efficacy consists not in resolutions, much less in pretensions; but in action. Its affectation can only disclose the ridiculous coxcomb, or conceal the detestable hypocrite; nor is it in occasional, momentary gleams of virtue and energy, preceded and followed by long periods of indulgence or inaction, that this sublime principle can be recognized. It must be the steady purpose of a life, maturely considered, deliberately undertaken, and inflexibly pursued, through all the struggles of human opposition, and all the vicissitudes of fortune. It must mark the measure of your duties in the relations of domestick, of social, and of publick life. Must guard from presumption your rapid moments of prosperity, and nerve with fortitude your lingering hours of misfortune. It must mingle with you in the busy murmurs of the city, and retire in silence with you to the shades of solitude. Like hope it must 'travel through, nor quit you when you die.' Your guide amid the dissipations of youth; your counsellor in the toils of manhood; your companion in the leisure of declining age. It must, it will, irradiate the darkness of dissolution; will identify the consciousness of the past with the hope of futurity; will smooth the passage from this to a better world; and link the last pangs of expiring nature with the first rapture of never ending joy.

"You are ready to tell me, that I am insensibly wandering from my subject into the mazes of general morality. In surveying the character and writings of Cicero, we cannot choose but be arrested, at almost every step of our progress, by some profound and luminous principle, which suspends our attention from the immediate cause of our research, and leads us into a train of reflections upon itself. Yet these, though indirect, are perhaps the fairest illustrations of our primary object. In Cicero, more than in any other writer, will you find a perpetual comment upon the saying of Solomon, that 'the sweetness of the lips increaseth learning.' Cicero is the friend of the soul, whom we can never meet without a gleam of pleasure; from whom we can never part, but with reluctance."

But though we have admitted, that there are few subjects on which enthusiasm is more pardonable than the eulogy of the life and writings of Cicero, there are certain limits beyond which our toleration does not extend. When therefore Mr. A. tells us that the Offices of Cicero are "a valuable and congenial supplement to the precepts of the gospel," p. 136, and calls on us "to make his character the standard of moral and intellectual worth for all human kind," p. 138, we turn away with feelings of incredulity and regret. Mr. Adams we are confident does not intend to convey the meaning which his words imply. In every part of his work he is eager to seize every opportunity of expressing his strong and entire conviction of the truth of Christianity, and his reverence for the writings which contain it. It is impossible also that he should avoid seeing that our duties are put on an entirely new ground by it, and that there must be a palpable and essential distinction between a code of morals founded only on ideas of what is useful and decorous in this life alone; and a system, whose criterion is the will of God and whose sanctions extend to the illimitable ages of eternity. We are authorized to think the expressions we have quoted to be merely hyperbolical by the observations,* which he himself makes on the inadequacy of the philosophy of Quinctilian, the admirer and disciple of Cicero, to support him under the loss of his wife and children; observations so beautiful and impressive as almost to tempt us to pardon the extravagance of which we complain. This however is only one of many instances, as we shall hereafter have occasion to observe, in which Mr. A.'s passion for brilliancy has betrayed him into absurdity. RIEN EST BEAU QUE LE VRAI, says Boileau; and the claims of Mr. Adams to the name of a man of taste and of judgment must for ever be held disputable, till he submits to govern himself by the maxim.

The survey of the character and writings of the ancient rhetoricians is concluded by a lecture on Quinctilian. This lecture is one of our author's happiest efforts. There is included in it an account of the nature and uses of the ancient declamations, and a review of the fine fragment on the causes of the decline of eloquence. He forbears to offer an analysis of the institutes of Quinctilian, as it would involve the consideration of some parts of the science for which his hearers were not prepared. Indeed the plan of the whole of these

* P. 155.

lectures is formed so scrupulously on Quinctilian, that such an analysis would be quite superfluous. The lecture closes with an examination of the truth of the favourite maxim of Quinctilian, that no one but a good man can be a finished orator. One principal reason, we conceive, why this was anciently held to be of so much importance was, that from the vagueness of the laws and the ignorance of the judges, they were compelled to rely on the statements of the advocates, and of course therefore would place the most implicit reliance on him, whose character for probity was most unimpeachable.

In the seventh lecture we are presented with an outline of the whole course. The primary divisions of rhetorick into invention, disposition, elocution, memory and pronunciation, are adopted from the ancients, and the technical sense in which they are understood is unfolded at length. Mr. A. with the same singular fondness, which we before remarked, for supporting his ideas of rhetorick by the sanction of scripture, finds that "the arrangement of a discourse by Aristotle corresponds precisely with the process of the Creator in making the world. God created the heaven and the earth; and the earth was without form and void. Invention.

"And God said, let there be light. Elocution.

"And God divided the light from the darkness, &c. Disposition."

We shall not debate the propriety of all this with Mr. A. He unquestionably means to be serious, and we shall not indulge the levity which we fear he will excite in readers less grave than ourselves.

The first grand subdivision of invention, drawn from the different ultimate purposes of the speaker, is into discourses demonstrative, deliberative and judicial, to which Mr. A. with all the modern writers, adds religious. Before proceeding to the discussion of the rules, which apply to each of these divisions, he examines those general incidents, which are denominated by the ancients "the state of the controversy" and "general topicks." The first of these lectures is among the most useful in the book; as the rules he lays down are almost universally disregarded by our speakers, with the exception of some of our best lawyers and a few of our best preachers. The "topicks," so much insisted on by the ancients, have among the moderns shared the fate of the logick of Aristotle; because too much was attributed to them, they have been pro-

nounced altogether useless. Yet it is demonstrable, that in every effort of invention we must in effect resort to them; as in the same manner it may be shown, that every process of sound reasoning includes in it the essence of a syllogism. We have no other idea of invention, than the introduction of one idea into the mind by means of another with which it is previously associated. The bond of this association is the mutual connexions and relations of ideas with each other. When therefore a man of a comprehensive and systematick mind is employed in searching for the materials of a discourse, he revolves the *general ideas* which study and observation have given him, and thus obtains the particular ideas which are related to or connected with them. These general ideas correspond with what the ancients denominated topicks. It is clear therefore, that the difference of the degrees with which men's minds are enriched with these topicks constitutes the ground of the distinction, we observe in their powers of giving to a subject its full developement and illustration. Mr. Adams has our praise for recalling attention to this neglected subject. He has contrived to make this one of the most entertaining of his lectures by the vivacity of his illustrations and examples. We should have been pleased however, if he had followed the ancients somewhat less scrupulously in his enumeration of the topicks; and borrowed some of those lights which the investigation of the great law of animated nature, the doctrine of the association of ideas, has thrown on every subject connected with the philosophy of the mind. He might have found some admirable hints on the subject in Priestley's lectures on oratory and criticism.

The next five lectures are devoted to the peculiar "characteristicks," "ends" and "arguments" of the various classes of demonstrative, deliberative, judicial and religious orations. We think we anticipate the judgment of every reader, when we say that they will be read with the greatest pleasure and advantage. We do not however participate altogether in our author's fondness for demonstrative eloquence, which, as he observes, all the nations of modern Europe, except the French, have suffered to fall into comparative neglect. There is nothing in the whole circle of literature which might be struck out of existence with so little loss of any thing intrinsically valuable, as the whole tribe of "panegyricks," "eloges," "funeral orations, sermons," &c. &c. We acknowledge indeed that

some of the most splendid talents, the world has ever seen, have not disdained this field of exertion; and even admit, that some of the brightest gems of imagination may be found scattered among its walks. But genius thus employed is like the sun pouring its beams on the Glaciers. The show is very beautiful and dazzling; but all the warmth and virtue of the rays are wasted in producing a transient and unmeaning pageant. We believe there are very few among us, who possess the native, undepraved taste of our progenitors, who will not confess that, after the first effect of novelty is over, they begin to grow weary of the perpetual tissue of frigid antitheses, unmeaning epithets, and disgusting adulation which characterizes the greater part of the French eulogies. As tributes of respect to departed greatness, the ground on which Mr. A. vindicates them, they are nothing; because partiality and exaggeration are stamped on their very front. We take no pride therefore in the increasing taste among us for this species of composition; particularly as its value seems to be so extremely overrated. It is one of the most unpleasant spots on our national character, that we have refused even the tribute of a bit of marble to our greatest hero; and have thought, that a string of eulogies, written for the most part in the most execrable taste imaginable, is a sufficient monument of gratitude for the services of such a man as Washington.

The lecture on deliberative eloquence is extremely good, though it possesses little novelty, as the ancient writers have exhausted the subject, and their precepts are still applicable almost without change. Of the two lectures on judicial eloquence Mr. Adams may be more proud. Here, from the alterations which have taken place in our laws and judicial institutions, he is compelled to desert his ancient guides and modify their rules in conformity to these changes. The distinction between the ancient and modern modes of judicial process, he points out very fully and, we believe, very ably. We observe one instance however, in which he represents this difference to be somewhat greater than it really is.

"If," says Mr. Adams, "an American barrister should undertake by an elaborate argument to prove, that the Abbe Delille was a citizen of the United States, because he was an excellent French poet, if all the muses should combine to compose his oration, not five sentences of it would he be suffered to deliver. Yet examine that inimitable, that immortal oration for Archias, and amidst that unbounded blaze of elo-

quence with which it beams, observe the nucleus of argument upon which it revolves. Archias was a Roman citizen, because he was a Greek poet."

Now if we read Cicero right, Mr. A's recollection of this oration is inaccurate. At the commencement of the oration, Cicero expressly takes two grounds; the first,* that Archias was legally a Roman citizen, and therefore not to be excluded from the privileges of citizenship; the second, that, even if he were not a citizen, his merits would entitle him to the honour. The formal proof of the first point occupies at least one third of the whole speech; and for the liberty, which he takes in the remainder, of eulogizing Archias and his favourite studies, he makes frequent apologies, and acknowledges that he departs † not only from judicial usage, but even from the proper sphere of judicial eloquence. But though in this instance Mr. A. may seem to have made his assertion too unqualified, his general ideas are unquestionably correct, and both his lectures will be read, particularly by the legal student, with singular advantage.

The lecture on the eloquence of the pulpit contains in it nothing very remarkable, except the observations on the cause of the difference between French and English eloquence. The cause which he states, and for which he is indebted to Lawson,‡ is, that it arises from the nature of the protestant reformation. In a communion where every thing must be taken implicitly on the authority of the church, there is no room for argument. The christian is not allowed to be a reasoner; he is only a believer. The whole object of the preacher, therefore, must be to catch the imagination, and to move the passions. It is a remark, which illustrates the distinction adopted by Mr. A. that those sects of christians among us, which approach nearest to the Roman Catholicks in the articles of their creed, and in the implicit faith which they demand in them, resemble the catholicks also in their style of eloquence. We hear implicit faith in the tenets of our forefathers inculcated on exactly the same grounds, and enforced by the same appeals to the passions, as those on which the catholick priest calls for unlimited acquiescence in the decisions

* A. Licinium non modo non segregandum, cum sit civis, a numero civium; verum etiam, si non esset, putetis adsciscendum fuisse.

† Non modo a consuetudine judiciorum; verum etiam a forensi sermone.

‡ Lectures concerning oratory.

of councils, and the traditions of ages. The principle in both cases is the same; and to yield the slightest authority to it, is evidently to give up the only ground on which the reformation is for a moment defensible.

The lecture on "the intellectual and moral qualities of the orator," is chiefly remarkable for the pure and elevated standard of moral excellence, which Mr. A. recommends to his hearers. This is a subject on which he is always eloquent, and which he loses no opportunity of introducing and enforcing. This praise is fairly his due, and we render it to him cheerfully and gratefully. The lecture closes with some observations on the necessity, that every orator should possess a perfect control over his own passions. This very naturally leads to the subject of the sixteenth lecture, which is "the excitation and management of the passions of others." The precepts of the ancient rhetoricians on this subject have in a great degree lost their applicability to our times. The silent and often unacknowledged influence of christianity is here most powerfully felt. The observations of Mr. A. on this subject are so fine, that we cannot refuse ourselves the gratification of extracting them; and regret only that our excerpt must be so concise.

"The christian system of morality has likewise produced an important modification of the principles respecting the use of the passions. In the passage above quoted from Quinctilian, no distinction is made between the kindly and the malevolent passions. Neither does Aristotle intimate such a distinction. Envy, hatred, malice, and indignation, are recommended to be roused, as well as love, kindness, and good will. The christian morality has commanded us to suppress the angry and turbulent passions in ourselves, and forbids us to stimulate them in others. This precept, like many others proceeding from the same source, is elevated so far above the ordinary level of human virtue, that it is not always faithfully obeyed. But although perhaps not completely victorious over any one human heart, the command to abstain from malice and envy, and all the rancorous passions, has effected a general refinement of manners among men. Is there a rhetorician of modern ages, who would dare utter, as a precept to his pupils, instructions how to debauch the understanding of a judge, through the medium of his passions? Is there a teacher, who would have the courage to search out the most venomous regions of the human heart, to instruct his scholars how to feed them with congenial poison? Doctrines like these could only suit the times, when the rule of morality was 'thou shalt love thy neighbour and hate thine enemy.' They must be, and they are universally exploded from the lessons of those, who have been commanded to love their enemies; to return blessings for curses, prayers for persecution,

and good for evil. Would to heaven, that they were as universally abandoned in practice. Of this there is but too much still remaining. It is too easily learned and too frequently employed, for the worst of purposes. Instead of recommending it to your use, I cannot too earnestly warn you against its adoption."

We lament that we should find any thing in this lecture to impair the pleasure with which we have read it. It however contains one paragraph, which has made a most serious demand on our feelings of respect for Mr. A. We must give it entire to justify the observations which we feel bound to make on it.

"Actions for assault and battery, slander, libels, and other wrongs if possible of a still more atrocious complexion, from the comparative purity of our manners, are happily almost unknown among us. In these cases however the only sympathies of the jury, which an orator can attempt to move, are their love of money; for, by a gross imperfection in our codes of law, the only reparation attainable for all the bodily pain, mental affliction, or laceration of fame, which the villany of one man can inflict upon the feelings of another, is a compensation in money. The only powers of a jury, in the most atrocious outrages of these kinds, are to strike an arithmetical rule of three between the pecuniary means of the offender, and the moral and physical sufferings of the injured party. There is, it must be confessed, not much delicacy of sentiment in this tariff of moral feelings, this scale of depreciation for honour and fame. A ruffian has crippled you for life; a seducer has murdered your domestick peace; a slanderer has blasted your good name; and for wrongs thus enormous, thus inexpiable, you are compelled to ask of your country's justice a beggarly retribution of dollars and cents; to solicit the equivalent for affliction, the premium for pain, the indemnity for shame, cast up correctly to a mill in regular federal currency. A fiend in human shape has trampled under foot honour, humanity, friendship, the rights of nature, and the ties of connubial society; but a check upon the bank atones for all his crime; a scrap of silk paper spunges up the whole blot of his infamy. It is not here the place to inquire, whether a system of jurisprudence might not be devised, which should secure a more honourable protection to personal rights; but it is manifest that the maxim, which affixes to personal sufferings their stated price in current coin, which estimates honour and shame by troy weight, which balances so many pangs of body with so many ounces of silver, and so much anguish of mind with so many pennyweights of gold, makes avarice the unresisted umpire of the soul. It administers money as the universal potion for healing all the bruises of the mind; and makes extortion the only standard for measuring the merits of virtue."

We are at a loss to determine what object Mr. Adams can propose to himself by all this declamation. He knows, or ought to know, that the evil of which he complains arises unavoidably

from the imperfection of human nature. The satisfaction of rigid justice, i. e. the retribution of a quantity of suffering exactly proportioned to the degree of guilt, is an object which no human code of laws can propose to itself. Such justice it is the prerogative of an omniscient tribunal alone to award. The single object of all the penal laws of society is the *prevention of crimes*. The only question of a human legislator is, what punishment will best secure him from the repetition of an offence. This "delicacy of sentiment," this "equivalent for affliction," this "indemnity for shame," of which Mr. Adams talks, *he* has nothing to do with; and from the nature of the case it is impossible it should be otherwise. The law cannot be made the minister to the resentment, much less the revenge of any individual. A law must be a rule of *universal* applicability. Now how can an *universal* rule be made, for what varies in every individual case. What would be the deepest possible injury to one man, is regarded as nothing by another. The stain which one man will wipe off with indifference, another will feel like a wound. A blow, which will fracture and destroy a highly polished surface, will fall without injury on something of a coarser and tougher texture. It is clearly impossible, therefore, to legislate for the case which Mr. Adams adduces. We deny not, that a perfect indemnification of the injured person, and an exact retribution of so much suffering for so much crime to the guilty, would be a good. We say only, that it is an *unattainable* good; and he, who complains because it is not attained, is not more wisely employed than the child who cries because his nurse cannot give him the moon. What then can be Mr. A's object in all these sounding periods? The whole tenour of his lectures forbids the supposition, that he means wantonly to hold up the laws of his country to the derision and contempt of an assembly of young men. What then remains for us but the humiliating supposition, that the desire of writing a sparkling paragraph has seduced him into a strain of sentiment, which his reason and better feelings would teach him to condemn?

We have now accompanied Mr. Adams through the first and most important division of his book; and have indulged ourselves in a latitude of remark which has already extended this article to an unexpected length. It will be necessary, therefore, to content ourselves with a much more superficial notice of what remains.

Under the general head of "Disposition," our author follows the arrangement of Cicero, and successively considers the nature and uses of "the exordium, narration, proposition, confirmation, confutation and conclusion," as distinct parts of a regular discourse; to which he adds observations on the subordinate topicks of "transition, digression and amplification." One of the best of these lectures is that on narration. He illustrates his ideas very happily by an example drawn from Cicero's oration for Milo; and indeed Mr. Adams himself, in various parts of these lectures, shows his power of applying his own precepts on this subject with singular felicity and grace. The two lectures on confirmation are, we think, decidedly the most indifferent in the book in point of clearness and exactness, though they are far from being the least eloquent and entertaining. He insists very earnestly on the two modes of arguing, "ratiocination" and "induction;" yet his attempts to illustrate the distinction between them have inclined us to suspect, that his own notions on the subject are somewhat confused. He takes a quotation from Johnson as an example of the two modes of reasoning. "Demonstration immediately displays its power, and has nothing to hope or fear from the flux of years; but works tentative and experimental must be estimated by their proportion to the general and collective ability of man, as it is discovered in a long succession of endeavours."

"Thus far we have pure ratiocination; the next paragraphs are inductive. 'Of the first building that was raised it might be with certainty determined that it was round or square; but whether it was spacious or lofty must have been referred to time.' This is induction drawn from a fictitious example, an imaginary first building. He now proceeds to historical example. 'The Pythagorean scale of numbers was at once discovered to be perfect; but the poems of Homer we yet know not to transcend the common limits of human intelligence, but by remarking, that nation after nation and century after century have been able to do little more than transpose his incidents, new-name his characters, and paraphrase his sentiments.' Here you see the reasoning from speculation contrasted with the reasoning from experience, and they are both united to prove, that the first is applicable to mathematical science, and the last to polite literature and the works of taste."

We have rubbed our eyes very diligently in hopes of discovering what appears to Mr. Adams so clear; but we are obliged to confess that it is as completely invisible to us, as Lord Peter's mutton to Martin and Jack. In the first sen-

tence we can discern nothing but two propositions, in which the instantaneous perception of the merit of works raised on the basis of demonstration, is contrasted with the slow process by which the value of those works is estimated, which appeal only to observation and experience. We perceive nothing of the "pure ratiocination" which Mr. Adams discovers, and are really quite unable to conjecture which of the three forms of syllogism, to which he himself observes all ratiocination may be reduced, is here exemplified. The succeeding sentences are to his purpose as an illustration of inductive reasoning; but nothing could be more unfortunate than the entire paragraph, considered as pointing out "the precise difference between ratiocination and induction."

"Elocution" is used by Mr. Adams, in the technical sense of the ancient rhetoricians, to mean the laws which relate to diction. This branch of his subject has so much engaged the attention of modern writers on rhetorick, that little of novelty can now be expected. Yet this is by no means the least valuable part of his work. The five lectures on figurative language are eminently happy. Some of the ideas which he advances are very important, and have been in a great degree overlooked by the English criticks. We would refer among others to the observations on words originally figurative, which by long and frequent use have acquired a literal sense. The writer to whom he is principally indebted is Du Marsais, whose work on tropes* contains some of the most original and valuable observations on figurative language which we remember to have seen. There are several points of criticism, on which we do not entirely acquiesce in our author's decisions; but we have not room to defend our opinions, and Mr. Adams is entitled to too much respect to be put down by unsupported assertions.

The course is closed by two lectures on Memory and Delivery, in which some of the best precepts on these subjects are very well stated and illustrated.

It now remains that we should speak of the style in which this work is written. It is to be remembered, that Mr. Adams is a didactick writer; and he is bound therefore to give a model of severe and scrupulous attention to the precepts of perspicuity, purity and propriety, which he inculcates on others. We know not whether his style ought not to be con-

* Oeuvres, tom. iii.

sidered as even more important than his precepts; for after all it must be confessed, that the precepts of rhetorick can do little more than teach us to avoid faults. It is by the study of nature and the best models, that we learn to imitate beauties. A writer on rhetorick is bound therefore in closer fetters than any other; and the license, quidlibet audendi, which every writer of prose should so cautiously use, *he* should almost, if not altogether, deny himself. If we judge Mr. Adams by rules of so much severity as these, he will be found to be a great offender. He is wanting in many of those qualities of style, which have secured to the writers of antiquity the admiration of all ages and all countries; he wants particularly that truth and precision of expression, which in them make every word the image of the thought; that indescribable grace and propriety in the use of words, which impress on you the conviction that the writer is master of his language, and can make the expression obey the thought, without suffering the thought to be modified by the expression. He is sometimes also guilty of breaking down that marked distinction between the appropriate language of poetry and prose, which it is the glory of our language over the French to have established; and the observance of which is the surest test of a cultivated and philosophical taste. His figures are founded on analogies sometimes remote and incongruous, and sometimes partial and slight; his images are often so mingled and confused as to violate all unity, and set all meaning at defiance. The source of almost all the faults of his style is his ambition of perpetual brilliancy. He seems continually straining himself to make his imagination produce by effort, what it does not yield by its spontaneous fertility. He is not content that a thought should be just; he will make it striking, at the risk of making it absurd. The picture, which he fails to make beautiful by skill in conception, he labours to make splendid by the quantity and glare of his colouring. A brilliant passage in short is to him, what Johnson says a quibble is to Shakespeare; he is sometimes content to purchase it at the expense of reason, propriety and truth.

We have room only for a few examples to illustrate these observations.

As an instance of Mr. Adams's *poetical prose*, we may give the following passage from the lecture on Purity.

and reverence to christianity are of the more value, coming from a man of his high character, (high, those who differ from him in politicks must admit it to be in talents and private virtue) and in a case where none of his prejudices can be supposed to operate. We close the book with sensations of sincere regret, that the talents and learning of this gentleman seem now altogether withdrawn from the walks of literature. What nobler object can he propose to his ambition, than that which was opened to him in the career in which he was engaged; the glory of forming the minds of youth to moral and intellectual dignity, and contributing to exalt the literary character of his country.

When we contemplate the extent and variety of his acquisitions, and recollect, that the kind of learning in which he most excels, is so rare in our country as to be almost unknown, we cannot sufficiently lament, that he should be willing to abandon the laurels, which he might have gained without a rival, to gather a barren and withering chaplet of political renown. Our opinion of the talents of Mr. A. cannot be better expressed than by applying to him the lines of Goldsmith, with which we close our observations. A man

> . . . . . whose genius is such
> We scarcely can praise it or blame it too much;
> Who, born for the universe, narrows his mind,
> And to party gives up what was meant for mankind.

ARTICLE II.

Hints on the National Bankruptcy of Britain, and on her resources to maintain the present contest with France. By John Bristed. New York; Ezra Sargeant. 8vo. pp. 688.

We have, bona fide, perused every page of this cumbrous volume; and are really as much puzzled to answer any inquiries respecting it, as was the unlucky cockney, when asked *his opinion of things in general.* The unwary reader, who is not used to perils of this kind, will be led such a dance by this author, he will be whirled round so many different objects, that he will find himself quite dizzy under the operation, and in vain endeavour at the close to form some notion of what he has gone through. In a treatise on the national bankruptcy

of Britain, most men would prepare their minds to encounter long and short annuities, three per cents, four per cents, three per cent consols, sinking funds, omniums, and all the technical terms and bewildering statements of modern finance.

To give some idea of the very miscellaneous nature of this book, let us treat it, as people are apt to treat a book before they seriously set down before it; that is, reconnoitre it in different spots, so as to form some judgment of what they have to achieve.—Imagine the confusion of a financier engaged in this operation, who, if his first essay should be anywhere between the 20th and 50th pages, would find himself engaged with Merino sheep and chancellor Livingston; and if he should resolve on a good spring to get clear of this difficulty, and open on the tract between the 328th and the 340th page, he would find an account of the court martials in the expedition under General Harmar against the Miami villages, and of the rascally cowardice of the Kentucky and Pennsylvania militia. Should his next effort happen to be made at page 375, &c. he will be edified by a relation of the siege of Numantia by the Romans; should he be still resolved to make one more attempt in search of a *bonus*, and to get sight of the *omnium*, or his dear *consols*, and turn to page 406, &c. he will find demonstrated the feasibility of a canal across the isthmus of Panama.

Nearly three hundred pages of this volume are composed of extracts from Burke, Ames, Gentz, Brougham, M'Arthur, Comber, the Edinburgh Review, &c. &c. &c. and these materials, excellent in themselves, are cemented together without plan or method, by a deal of passionate, feverish, commonplace declamation. Conviction, not excitement, was probably the author's purpose, but he must have failed in both. Those whom he would convince and turn from their errours, are prevented from attending to his arguments, by having their feelings constantly irritated and insulted; and those whose opinions coincide with his own, will not be moved by pettish expressions, or trashy sentiments. We are thus free in giving our opinion, because the author informs us that he is engaged in another work, and because he is both zealous and honest in the support of sound political truths; and we may add, that we discern amid the confusion of his ill-digested book, that he is capable of better things. There is much valuable information irregularly scattered through the work,

which all who feel any anxiety about the result of the contest between Great Britain and France will do well to consult.

The ninth and last chapter commences on the 575th page. Its beginning recalled to mind the story of the person, who visiting bedlam, fell into conversation with a man, who accompanied him about the place, talking with him sensibly enough; till, to the very uneasy surprise of the visitor, his companion on pointing out one of the madmen, observed, that that man was the king of Prussia, but he need be under no anxiety on that account, as he himself was the emperour of Germany, and would protect him.

"But the *firmest* ground of my conviction that Britain will ultimately triumph in this terrible contest with the common enemy of human kind, is the great and rapid extension of *evangelical religion* throughout the whole of her dominions, for some years past."

"I am fully aware of all the sneers and taunts to which I expose myself by this open and unequivocal declaration. The appellation of *puritan, fanatick, methodist*, and so forth, will no doubt be most abundantly at my service; from a vast variety of criticks, of every different gradation of talent and knowledge; but all united in one common point, the most deadly hatred to the religion of Jesus Christ. In a matter, however, which I believe, know, and feel to be true, I shall endeavour to arm myself with patience, alike against the feeble sneer of the unfledged, puny witling, and the deeper gashings of well-disciplined but malignant genius."

No remarks on the first paragraph can be necessary for the publick; and the temper of mind shewn in the second, is sufficient to convince us, that none would be of any use to the author.

We have almost as much want of room and inclination to discuss the general question of the national bankruptcy of Britain, as we have to pursue the ramblings of this excursive writer. All talk, as well as fear, on this subject, are gradually subsiding. The continuation of commercial prosperity, and the perpetually accelerating action of the sinking funds, have so nearly decided this question, that hardly a doubt of the result can now remain. The contracting and paying such a debt, are operations that have no parallel. We will merely say a few words to those persons, who have not attended to the difference in the plan of the American and British sinking funds, and who have therefore been perplexed about the nature of the latter.

The American sinking fund is simpler, and less powerful in its effects; it is more disadvantageous to the creditor, as it is compulsory, and of course often injurious. But what it performs is more evident to the people; and relieves the nation sooner of a part of its burthens than it would do, if it were modelled after the British sinking fund. This latter consists of two parts. The first, called the *old sinking fund*, established in 1786, and originally limited to a maximum of four millions two hundred thousand pounds, which it has now nearly or quite obtained; and the *new sinking fund*, which is a sum of one per cent. deducted from every loan at the time it is made, and which absorbs, with a force increasing in a compound ratio, all the debt incurred since 1792.

The commissioners of the American sinking fund apportion among the respective creditors a stated annual appropriation, and a capital and interest of it, to this amount, is yearly annihilated. The English commissioners go into the market to invest their funds, and take their chance among the other buyers. The stock thus bought is not destroyed, but only transferred to them, and the government continues to raise the same amount of taxes to pay the interest; the power of the sinking funds is thus continually increased with the interest of all the sums owned by the fund. Thus the debt nominally remains the same, and the same quantity of revenue is raised, as though the debt purchased still belonged to individuals; though the government might, at any time, by destroying this amount of debt, now held by the sinking fund, greatly alleviate the weight of taxes. But in so doing, in order to procure partial relief now, the final liquidation of the whole debt would be protracted. Such is the present state of the sinking fund, that nearly one third of the whole debt is owned by it, and the government therefore have it in their power at any moment, to abolish one third of the whole amount of taxes, raised to pay the interest of the national debt.

RETROSPECTIVE REVIEW.

ARTICLE 20.

A General History of Connecticut, from its first settlement under George Fenwick, Esq. to its latest period of amity with Great Britain; including a description of the country, and many curious and interesting anecdotes. To which is added an Appendix, wherein new, and the true sources of the present rebellion in America, are pointed out; together with the particular part taken by the people of Connecticut in its promotion. By a gentleman of the province. Plus apud me ratio valebit, quam vulgi opinio. Cic. Parad. 1. London; printed for the author, &c. 1781. pp. 436.

BEFORE the American revolution, the knowledge even of well informed Europeans, respecting the present territory of the United States, was extremely circumscribed. Very little correct information concerning the British colonies had been given to the publick; curiosity to learn their extent, population, state of improvement, and the genius and character of the inhabitants had been but partially excited; and the great body of the people of Europe knew, and cared as little about us or our concerns, as we do, at the present moment, about the territories of the Prince of Nizam, or of the inhabitants and internal policy of the kingdom of Pegu. Ignorance, as has been often remarked, is the parent of credulity; and so ready are mankind in general to give credit to the marvellous, in descriptions of new and distant regions, that a traveller from our western wilderness, or from the interiour of Africa, who should fail to introduce to our acquaintance a host of "gorgons and hydras, and chimeras dire," would certainly be thought to have travelled to very little purpose, and perhaps be denounced as an impostor, who was endeavouring to palm upon the world a fictitious narrative. It is to the deficiency of authentick information respecting this country, and to the strong propensity of the human mind to listen to tales of fiction and exaggeration, that we are to attribute the credit which has been acquired, and which is in some degree still maintained by the "General History of Connecticut."

This history of Connecticut has been universally ascribed to the Rev. Samuel Peters, L L. D. who, at the commencement of the American revolution, was the episcopal clergyman at Hebron, in that state. When the attempt was made to enforce the stamp act, Dr. Peters discovered, both in his publick and private deportment, a strong disposition to aid the stamp officers in the execution of their duty. To escape the fury of an exasperated people, he soon after fled to England. In this state of exile from his country, partly, to revenge himself upon the people of Connecticut, by whom, in his apprehension, he had been greatly injured; partly, to recommend himself to the English government; and partly, and as we presume chiefly, to write something which would sell; he wrote and published the volume which is the subject of this review.

This history, so far as we have been able to learn, has never been expressly disclaimed by Dr. Peters. Since, however, the discontinuance of his pension from the English government, and the failure of his schemes of ecclesiastical promotion, other subjects of history have occupied his attention; and he has, at times, treated with apparent contempt, and affected even to disown this literary offspring of his earlier days. Whether he has been prompted to this course of conduct by the fear that the "General History of Connecticut" will ultimately disgrace its author, or by the no less natural apprehension, that the credit of the history must decline, in exact proportion as it is believed to be the production of his pen, is a point of more difficulty than importance to decide. Whatever may be his motive for pretending some mystery on this subject; no one acquainted with Dr. Peters will ever think of ascribing this work to any person but himself; and if it be inquired what chance the history itself possesses, if abandoned by its author, of rising superiour to the baseness of its origin, we are constrained to declare, that the ill-fated performance seems doomed still to be known under the no very equivocal appellation of "Peters's History of Connecticut."

Dr. Peters, in his declarations of impartiality and strict adherence to truth in the composition of his history, is not surpassed by Diedrick Knickerbocker himself. In his preface, he informs his readers, very gravely, that his "sole aim has been to represent the country, the people, and their transactions, in proper colours;" that he has "followed the line

of truth freely, and unbiassed by partiality or prejudice;" and whatever other historical requisite his volume may want, it must, he thinks, "be allowed to possess originality and truth."

Notwithstanding these strong asseverations, the work, in every part of it, exhibits the most notorious disregard to facts and authorities; and just about as much of the real history of Connecticut is to be obtained from its pages, as may be obtained of the histories of France, Spain, or Italy, from the romances of the middle ages.

The original settlement of the state, the acquisition of the lands from the natives, the situation and character of the savages, the treatment which they received from the English, and the character and conduct of the first colonists themselves, furnish the author with themes of very ample abuse and misrepresentation. He seems not to have been unmindful of the peculiar advantages afforded him by this part of his story; and the simple tale of the first settlement of Connecticut, and the early transactions of its government, have suffered, under his management, the most violent transformations.

In opposition to "Mather, Neal, Hutchinson, and other writers of New England history, who," we are informed, "have uniformly deviated from the truth in representing Connecticut as having been first settled by emigrants from their darling Massachusetts bay;" we find that "in 1634, the first part of English adventurers arrived in Connecticut from England, under the conduct of George Fenwick, Esq. and the Rev. Thomas Peters, and established themselves at the mouth of the river Connecticut, where they built a town which they called Saybrook, a church and a fort." Dr. Peters, unintentionally we presume, has, in most of his perversions of the history of Connecticut, introduced some circumstances which satisfactorily account for his conduct. His strong desire to elevate himself and family, which is so apparent in this history; and, at the same time, his wish to blacken the character of the people of Connecticut, furnish a clue, in this labyrinth of errour, which will, almost invariably, guide the reader to the truth. This story, therefore, of the settlement of Saybrook, is evidently fabricated, that the Rev. Thomas Peters may appear as one of the fathers of Connecticut, as we are informed he was a "churchman of the puritanick order, zealous, learned, and of a mild disposition;" and that he "estab-

lished a school in Saybrook, which his children had the satisfaction to see become a college, denominated Yale College"!

The territory of Connecticut, it is well known, was originally possessed by a great number of petty sachems, who, in the exercise of their authority, were in a great measure independent of each other. Nothing like a subordination to any chief sachem was found among them.

Dr. Peters, however, gives a different representation. "The invaders," says he, "did not find Connecticut in a state of nature, but cultivated and settled by its Indian inhabitants, whose numbers were thousands, and who had three kings, viz. Connecticote, Quinnipiog, and Sassacus, of whom Connecticote was emperour, or king of kings; a dignity he and his ancestors had enjoyed, according to the Indian mode of reckoning, twenty sticks, i. e. time immemorial." (P. 28.) All this is told, undoubtedly, that the injustice and cruelty of the first emigrants to Connecticut may be put beyond doubt, for we have it, on the same authority, that these "three sachems, with their wives and children, were killed by the English." (P. 22.) The account of the death of Quinnipiog will serve as a specimen of this part of the performance.

"Exact in tything, mint and anise, the furies of New Haven for once affected the *weightier matters* of justice. They had no title to the land: they applied to Quinnipiog, the sachem, for a deed or grant of it. The sachem refused to give the lands of his ancestors to strangers. The settlers had teeming inventions, and immediately voted themselves to be the *children of God*, and that *the wilderness in the utmost parts of the earth* was given to them. This vote became a law for ever after. It is true, Davenport endeavoured to *christianize* Quinnipiog, but in vain; however, he *converted* Sunksquaw, one of his subjects, by presents and great promises; and then Sunksquaw betrayed his master, and the settlers killed him. This assassination of Quinnipiog brought on a war between the English and Indians, which never ended by treaty of peace. The Indians, having only bows and arrows, were driven back into the woods; whilst the English, with their swords and guns, kept possession of the country. But, conscious of their want of title to it, they voted Sunksquaw to be sachem, and that whoever disputed his authority should suffer death. Sunksquaw, in return, assigned to the English those lands of which they had made him sachem. Lo! here is all the title the settlers of the dominion of New Haven ever obtained." (P. 60.)

The account which is given of the acquisition of other parts of the state, agrees with this in every important particular. The whole is so notoriously false, that any attempt at refutation, would be superfluous. The following sweeping

clause, as it contains, according to Dr. Peters, an account of the manner in which the first colonists of Connecticut proved their title to their lands, may not be unentertaining to the reader.

"In short, and upon the whole, possession, begun in usurpation, is the best title the inhabitants of Connecticut ever had or can set up, unless they can prove they hold the lands by a heavenly grant, as the Israelites did those of Canaan. This heavenly title was, indeed, set up by Peters, Hooker, and Davenport, the three first ministers that settled in Connecticut; and is generally believed through the colony to this day. They thus syllogistically stated it: *The heathen are driven out, and we have their lands in possession; they were numerous, and we but few; therefore, the Lord hath done this great work, to give his beloved rest.*" (P. 31.)

The reader who shall expect to find, in this work, any thing more than a very imperfect account of the form of government instituted in Connecticut, the union of the two colonies of Hartford and New Haven, and the various transactions of the government of the state, from the time of the union to the commencement of the revolution, will find himself not a little disappointed. The rest of the volume is made up of descriptions of the several towns, into which Connecticut was divided at the time the author left the country. These descriptions he generally commences with a few geographical sketches, some of which are substantially correct, while others are drawn entirely from fancy. As a specimen of extraordinary exaggeration, we give the following extract from his description of the town of New Haven.

"New Haven township comprises fourteen parishes; three of them Episcopal, and one Sandemanian. The town being the most beautiful in New England, if not in all America, is entitled to a minute description. It is bounded southerly by the bay into which the river Quinnipiack empties itself; easterly and westerly, by two creeks two miles asunder; and northerly, by a lofty mountain, that extends even to the river St. Lawrence, and forms a high land between the rivers Hudson and Connecticut; standing in a plain, three miles by two in extent. This plain is divided into three hundred squares, of the size of Bloomsbury square, with streets twenty yards between each division. Forty of these squares are already built upon, having houses of brick and wood on each front, about five yards asunder, every house with a garden which produces vegetables sufficient for the family. Two hundred houses are annually erected. Elms and button trees surround the centre square, wherein are two meetings, the court house, the jail, and Latin school; in the fronts of the adjoining squares are Yale College, the chapel, a meeting, and a church; all these grand buildings with steeples and bells.—Their shipping, of different burthens, consists of two hundred sail." (P. 184.)

We cannot but regret, that the new burying ground lately prepared in the same town, under the auspices of the Hon. Senator Hillhouse, was not in existence when Dr. Peters wrote. With the embellishment of his pen it would appear, in this work, to uncommon advantage, perhaps, as rivalling the celebrated catacombs of Rome or Egypt.

In the description of almost every town, we are presented with some occurrence quite out of the common course of events, attended with many wonderful, mysterious, or ludicrous circumstances. These relations, it is believed, have sometimes a slight foundation in fact, but what is true bears but a small proportion to what is erroneous and false. A few persons in Windham, near a small pond, about half a mile from the centre of the town, about fifty years ago, were alarmed by the croaking of the frogs. The affright produced some ludicrous occurrences, and is, we understand, still a subject of merriment in the neighbourhood of that place. No frogs however left the pond, as is asserted by Dr. Peters, and the river, which he incorrectly styles the Winnomantic, is not more than a mile from the scene of the uproar. But we will hear the Dr. himself—

"Strangers are very much terrified at the hideous noise made on summer evenings by the vast numbers of frogs in the brooks and ponds. There are about thirty different voices among them; some of which resemble the bellowing of a bull. The owls and whipperwills complete the rough concert, which may be heard several miles. Persons accustomed to such serenades are not disturbed by them at their proper stations; but one night, in July, 1758, the frogs of an artificial pond, three miles square, and about five from Windham, finding the water dried up, left the place in a body, and marched, or rather hopped, towards Winnomantic river. They were under the necessity of taking the road and going through the town, which they entered about midnight. The bullfrogs were the leaders, and the pipers followed without number. They filled a road forty yards wide for four miles in length, and were for several hours passing through the town unusually clamorous. The inhabitants were equally perplexed and frightened: some expected to find an army of French and Indians; others feared an earthquake, and dissolution of nature. The consternation was universal. Old and young, male and female, fled naked from their beds, with worse shriekings than those of the frogs. The event was fatal to several women. The men, after a flight of half a mile, in which they met with many broken shins, finding no enemies in pursuit of them, made a halt, and summoned resolution enough to venture back to their wives and children; when they distinctly heard from the enemies' camp these words, *Wigbt, Helderkin, Dier, Tête*. This last they thought meant *treaty*; and plucking up cou-

rage, they sent a triumvirate to capitulate with the supposed French and Indians. These three men approached in their shirts, and begged to speak with the general; but it being dark, and no answer given, they were sorely agitated, for some time, between hope and fear; at length, however, they discovered that the dreaded inimical army was an army of thirsty frogs going to the river for a little water. Such an incursion was never known before nor since; and yet the people of Windham have been ridiculed for their timidity on this occasion. I verily believe an army under the Duke of Marlborough would, under like circumstances, have acted no better than they did." (P. 152.)

If this is surprising, the following story is still more so; and for a very plain reason; it is much more indebted to the fertile imagination of our author.

"In 1768, the inhabitants on Connecticut river were as much alarmed at an army of caterpillars, as those of Windham were at the frogs; and no one found reason to jest at their fears. Those worms came in one night and covered the earth on both sides of that river, to an extent of three miles in front, and two in depth. They marched with great speed, and ate up every thing green for the space of one hundred miles, in spite of rivers, ditches, fires, and the united efforts of one thousand men. They were in general two inches long, had white bodies covered with thorns, and red throats. When they had finished their work, they went down to the river Connecticut, where they died; poisoning the waters until they were washed into the sea. The inhabitants of the Verdmonts would unavoidably have perished by famine, in consequence of the devastation of these worms, had not a remarkable providence filled the wilderness with wild pidgeons, which were killed by sticks as they sat on the branches of trees in such multitudes, that thirty thousand people lived upon them for three weeks."

The appendix, in which "new and the true sources of the present rebellion in America are pointed out," falls, in no respect, behind the history, in misrepresentation and falsehood. A more partial and unsatisfactory exhibition of this subject could hardly be given. We were not, however, disappointed in finding in the front ranks of these "new and true sources of the rebellion," the want of *bishops* in America. Dr. Peters, in this appendix, details, with great particularity, the sufferings of his brethren of the episcopal clergy, from the violence of the populace, in consequence of their attachment to the royal cause. That there is some truth in these representations, is undeniable; but the reader, by this time, need not be informed, that this ingredient constitutes but a very small part of the aggregate. The injuries suffered by Dr. Peters himself are exhibited in strong colours. But, that the ac-

count is to be received with very liberal deductions, will appear from the concluding sentence.

"Mr. Peters was obliged to abscond and fly to the royal army in Boston, from whence he went to England, by which means he has hitherto preserved his life, though not his property, from the rapacious and bloody hands of his countrymen."

It is not true, as is here insinuated, that the property of Dr. Peters was confiscated; and if he is not now in possession of it, no blame is attached either to the people or government of Connecticut.

The principal object of this performance undoubtedly was, to represent the inhabitants of Connecticut as peculiarly odious, both in their publick and private transactions. For this purpose, they are exhibited, with a few exceptions, as a compound of villany, fanaticism, and hypocrisy. The few good qualities which are sometimes allowed them, appear, from the pen of Dr. Peters, rather as defects than excellencies in their character. That the picture is greatly overcharged, will be admitted by those who are the least disposed to think favourably of our neighbours. It is one of those extravagant caricatures, executed by ignorant or injudicious artists, in which every feature is so much distorted, that little or no resemblance between it and the subject of the ridicule can be recognized. We, who have some knowledge of the dark as well as the bright part of the character of the people of Connecticut, see, or think we see, some of their failings portrayed in these pages; but they are connected with so many circumstances altogether false and *outré*, that a stranger, from a perusal of this volume, would necessarily be led into the most egregious errours.

INTELLIGENCE.

[The following remarks are translated from a report in the *Memoires de la societè d'agriculture, vol. 11th.* which was made by a committee chosen for the purpose, to examine the Travels of M. Michaux, and inspect the different objects he carried with him to France. The object of his expedition was to obtain the means of naturalizing the forest trees of the United States in the French Empire.]

BOTANISTS have long known the great superiority which the forests of North America possess over those of Europe, by the prodigious variety of trees that compose them, and by the excellence of a great number of the kinds of wood which they furnish, and the materials they afford for an extensive and lucrative commerce. They knew also the perfect analogy between the different climates of France and those of these states; and the possibility of acclimating these trees in the different departments of the empire had been shewn by experience. *Mon. de Malesherbes, Duhame, Dumanceau*, and a small number of enlightened cultivators, had made plantations of them, and earnestly wished that they might be cultivated on a large scale. The father of M. *Michaux*, and one of our members, *M. Box*, had given some account of some of these trees; but up to the present moment little more had been done, than to cultivate a few of the different species for the sake of ornament.

M. Michaux, by his long residence in the United States, and by his knowledge in botany and agriculture, was well qualified to execute successfully a project so useful to the empire as that of rendering exotick trees indigenous. The administration of the forests sent him to America in 1805, in order to collect and transmit in large quantities the seeds and plants of trees proper to enrich the forests of France. He traversed the Atlantick States, from the district of Maine to Georgia; and the better to accomplish the object of his mission, he undertook five journies into the interiour, in different latitudes; the first from Wiscasset to the sources of the Kennebeck on the confines of Canada; the second from Boston to lake Champlain, through the states of Massachusetts, New-Hampshire, and Vermont; the third from New York to lakes Erie and Ontario; the fourth in Pennsylvania, over the Alle-

ghanies to the banks of the Ohio ; the fifth from Charleston, in Carolina, to the sources of the Savannah and the Oconnee. His copious and repeated remittances to the administration of the forests shew with how much zeal he fulfilled his commission, and his right to the gratitude of his country.

M. Michaux has undertaken to do, with respect to the woods of America, what the academy of sciences did with all the arts. He has collected every thing that a long experience had discovered in practice, and has thus formed a connected body of knowledge. In his travels he stopped in all the cities, in all the trading places, he visited all the shipyards, as well as the workshops of all the different mechanicks whose profession it was to work in wood, from the house carpenter and ship builder to the basket maker. He observed particularly the trees whose wood, from their nature and uses, are objects of trade between the states of the north and those of the south of this vast continent ; those which are objects of an immense exportation to the West Indies and to England, the ports and states from which they are sent, their prices, their scientifick names joined to their commercial ones ; the different sorts of bark used in tanning, whether they come from resinous trees, from those which drop their leaves, or from evergreens, the degree of goodness which is attached to them, and their comparative prices. He observed the different kinds of woods that are carried into the towns for fuel, and which are presented to the consumers, separate or mixed according to their different qualities, and the woods that are preferred, in each one of the United States, for fences, either for posts or for rails, a practice which can hardly be adopted in Europe, and which cannot be much longer continued in America, but which shews the degree of resistance that each of these woods offers to the air and moisture.

The specimens of wood that M. *Michaux* has brought home are of sufficient size to judge of their quality. They are principally composed of pieces of numerous kinds of maples, elms, birches, pines, walnuts and oaks. The wood of the different maples is very beautiful, and is frequently marked in a manner that makes it much sought after for cabinet work. Tables of the curled and birdseye maple have been sold at a very high price. The species of birch offer a wood of a very fine and shining grain ; above all, that of the *betula lenta*, which is of a very pleasing rose colour. From the *betula papyrifera*, the

most elegant fragments can be obtained to embellish the most beautiful articles of mahogany furniture. Among the species of walnuts, the hiccory affords a very heavy and very elastick wood. It is the most esteemed for fuel, and as such sells thirty per cent. higher than any other kind of wood. The black walnut of America is the heaviest, the largest, and of a darker colour than the common walnut. It is much esteemed for ship building.* M. *de Malesherbes* rightly thought, that it was one of the most desirable trees to add to our forests.

Twenty four kinds of oaks have been found in the United States; ten of these species flower every year, and fourteen every other year. It is remarkable that the wood of the former is of a close texture and very good quality; that of the latter, on the contrary, is extremely porous, and does not long resist moisture.

The pines, of which there is a great variety in America, and which have not hitherto been considered for their wood, will henceforward be justly appreciated. Of thirteen species which M. *Michaux* has recognized, we shall cite among others, the pine with long leaves, improperly known by the name of *pinus palustris*, which covers the vast arid and sandy plains of the two Carolinas, of Georgia and Florida. Its wood is fine, close and compact, and is preferred for every sort of construction to all the different species of oaks, particularly for the sides of vessels, experience having shewn that it resists decay much longer. This tree might enrich the *landes* of Bordeaux. The *pinus mitis*, yellow pine, is also very much esteemed for its wood, and grows in poor and gravelly soils. The wood of the *pinus strobus* is fine, white, light, little resinous, and adapted to an infinity of purposes, by the facility with which it is worked. The black and red fir gives a very light, very elastick wood, which is almost exclusively used for making the yards of vessels, and which on that account is a considerable article in commerce.

But it would be encroaching upon the work which M. *Michaux* has undertaken, to enter into details respecting the one hundred and thirty kinds of wood, derived from trees of a

* It may be important to make further inquiry relative to this remark, and to ascertain its correctness. We have understood that vessels built of this material on the Ohio, and which have arrived on the Atlantick coast, have soon decayed and become unfit for service. [ED. AMER.

high growth, of which more than two thirds are employed in the arts. We shall wait for the fruit of his labours, for the perfection of which he has spared no pains. We shall only remark, that with a view to the essays which may be made in France, being grounded on exact knowledge, and as little liable as possible to miscarry, he has been careful to note with exactness, the appearing and disappearing of the different sorts of trees, whether it be owing to the temperature of the climate, or the quality of the soil. Observations of this nature are doubly precious, as they direct the cultivator, and furnish to the botanist materials for botanical geography, which is perhaps the part of that science which is least known.

The desire of M. *Michaux* to render his voyage useful to France has not been bounded here. He foresaw that however considerable the importation of plants he should make might be, (there are more than two hundred and fifty thousand actually alive) that the extent of the empire, and the dominant taste for ameliorations, would render other supplies and further commissions to America necessary. Though the English language is spoken throughout North America without any perceptible deterioration, nevertheless the extent of the country, its colonization commenced at different points, and at different periods, by people who went from different parts of England and Europe, have caused a strange confusion in the popular nomenclature of trees. Very often the same trees have different names in different places, and very often the same name designates distinct species. Frequently also in the same state the same tree is known under three or four different names. He has collected all these names with care, and annexed them to their scientifick ones.

The publick are likely to be for a long time without the expected account of the journey of Capt. Lewis to the Pacifick ocean, which has excited more curiosity in Europe than it has in this country. It has been said, that the indifference of the publick, and the very small number of subscribers it obtained, operated strongly on his mind, and was one of the causes that led to his unfortunate death. His papers are said to have been left in a very confused imperfect state; but such as they were, they have been sent to his patron, Mr. Jefferson, who it is presumed will employ his leisure hours in preparing them for the press.

From the (London) Monthly Magazine.

The following method of preserving grapes is given in a French journal: take a cask or barrel inaccessible to the external air, and put into it a layer of bran dried in an oven, or of ashes well dried and sifted. Upon this place a layer of bunches of grapes well cleaned, and gathered in the afternoon of a dry day, before they are perfectly ripe. Proceed thus with alternate layers of bran and grapes, till the barrel is full, taking care that the grapes do not touch each other, and to let the last layer be of bran; then close the barrel, so that the air may not be able to penetrate, which is an essential point. Grapes thus packed will keep nine, or even twelve months. To restore them to their freshness, cut the end of the stalk of each bunch of grapes, and put that of white grapes into white wine, and that of the black grapes into red wine, as you would put flowers into water, to revive or to keep them fresh.

The celebrated Canova, who is to receive one hundred thousand crowns for a colossal statue of Napoleon, in bronze, has engaged the assistance of the German artists, at Vienna, who cast the statue of Joseph II. under the direction of the celebrated professor Zauner.

The subterraneous passage by which the Roman emperours went privately from the palace of the Caesars, on Mount Caelius, at Rome, to the Flavian Amphitheatre, has been lately discovered. From it have been taken a number of architectural fragments, capitals, cornices, and vases, proofs of the splendour of its decorations. Some fine torsos have also been found, and a head of Mercury, which appears to have belonged to the statue formerly in the garden of the Pope, and now in the Chiaramonti Museum. Several pipes and gutters for carrying off water were also discovered, and twenty rooms of very small dimensions, and lighted only from the top. These are presumed to be the *fornices* so frequently mentioned by Martial, Seneca, and Juvenal.

The celebrated *Last Supper*, of Leonardo Da Vinci, at Milan, has suffered so much from damp, and other circumstances, that it will soon be totally destroyed. Bossi is taken a copy of it in oil, of the original size, from which it is afterwards to be executed in mosaick.

The brothers Riepenhausen, who have fixed their residence in Italy, have formed the plan of a considerable work, in which

they propose to exibit the rise and progress of the arts in that country, by stroke engravings of the works of the great masters. It will be divided into three sections, each comprehending four parts. The first section will begin with Cimabue, and go down to Gozzoli; the second to Massaccio; and the third to Raphael. The work will also contain biographical accounts and portraits of the different painters. The four first parts comprehend the works, of Cimabue, Giotto, Tafi, Buffalmaco, Urcagna; the succeeding ones will exhibit those of Gazzoli, Ghirlandajo, Fusole, Phiberti; and the last those of Massaccio, Signorelli, Perugino, L. da Vinci, Fra Bartolomeo, Michael Angelo, Raphael, and the most celebrated of his pupils. Each part will contain twelve plates, in small folio.

HUNGARY.—The Archduke Palatine has published the plan of the intended National Museum of Hungary. This establishment will be composed of a library, a cabinet of medals, a cabinet of antiquities and curiosities, a collection of ancient armour, a cabinet of natural history, and a pantheon, containing busts and portraits of the most celebrated Hungarians; and lastly, a place destined for the exhibtion of the productions of national industry. This Museum is to be established at Pest.

SWEDEN.—M. Aurivilius has printed a concise account of the Greek and Latin manuscripts, in the Library of Upsal. The former are sixteen in number, among which are nine of the New Testament, and of the Alexandrian translation of the old. Among the Latin manuscripts, the author mentions the ten first books of Livy, and a complete Horace. The first appears to be of the tenth, or eleventh century. Several catalogues of the Library of Upsal have already been published; such as that of the books and manuscripts, given by the High Chancellor Lagardie, to the academy: (folio, Stockholm, 1672;) that of the Arabick, Persian, and Turkish manuscripts, given in 1705, by J. G. Sparrenfeld, (quarto, Upsal, 1806;) and that of ninety-three Greek, Hebrew, Chaldee, and Arabick manuscripts, sent to the Library by J. J. Bioernstael, (8vo. Stockholm, 1785).

CATALOGUE,

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR APRIL, 1810.

Sunt bona, sunt quædam, mediocria sunt mala plura. *Mart.*

NEW WORKS.

* Memoirs of the Connecticut Academy of Arts and Sciences. Vol. I. part. 1.

* Remarks upon an anonymous letter, styled, "The Duty of a Christian in a trying situation;" addressed to the author of a pamphlet, entitled, "The Mediator's Kingdom, not of this world," &c —"Be not overcome with evil, but overcome evil with good."—Rom. xii. 21. New York; Williams and Whiting.

* A Sermon delivered in the Roman Catholick Church, New York, on Sunday evening, Feb. 25th. 1810. By the Rev. Benedict J. Fenwick. New York; Williams and Whiting.

Christian Monitor, No. 13. Boston; Munroe and Francis.

An Inaugural Dissertation on the disease termed Petechiae, or, Spotted Fever; submitted to the examining committee of the Medical Society of Connecticut, for the county of Hartford; by Nathan Strong, jun. of Hartford. Peter B. Gleason. pp. 52. 8vo.

* A Sermon preached in Boston, April 5, 1810, the day of the Publick Fast; by William Ellery Channing, pastor of the church in Federal Street. Boston; John Eliot, jun.

* Review of "the New Testament, in an improved version, upon the basis of Archbishop Newcome's translation;" including a review of Griesbach's edition of the Greek Testament; with remarks upon the various editions and versions of the New Testament, and an inquiry into the propriety of a new translation, from the Eclectic Review. Boston; W. Wells.

* Vol. I. of a General History of the United States of America; from the discovery in 1492, to 1792: or, Sketches of the Divine Agency, in their settlement, growth, and protection; and especially in the late memorable Revolution, in three volumes, exhibiting a general view of the principal events, from the discovery of North America, to the year 1765. By Benjamin Trumbull, D. D. Boston; Farrand, Mallory and Co. pp. 441. 8vo.

* A Sermon preached at Trinity Church, April 6, 1810, being the day of Publick Fast. by J. S. J. Gardiner, A. M. rector. Boston; Munroe and Francis.

Reports of Cases adjudged in the District Court of South Carolina. By the Hon. Thomas Bee, Judge of that court. To which is added, an Appendix, containing Decisions of the Admiralty Court of Pennsylvania; by the late Francis Hopkinson, Esq. and Cases determined in other districts of the United States. Boston; Farrand, Mallory and Co.

* An Inaugural Oration, delivered Feb. 24, 1810. By Henry Davis, A. M. President of the Middlebury College. Published by the request of the corporation. Boston; Farrand, Mallory and Co.

*Such books, pamphlets, etc. as are designated by this mark (*) may be found at the Boston Athenæum.

* The American Law Journal and Miscellaneous Repertory. By John E. Hall, Esq. of Baltimore. No. 8. Vol. 2. Baltimore; P. H. Nicklin and Co.

Carlton's Compendium, or Practical Arithmetick. Applied to the Federal Currencies. Designed for the use of schools in the United States. Containing what is necessary for the merchant, the mechanick, the mariner, and the farmer. With a brief but plain explanation of all the necessary rules; and a sufficient number and variety of examples in each to exercise a scholar. Compiled at the request of the associated instructers of youth in Boston. By Osgood Carlton, Esq. teacher of mathematicks. Boston; Thomas Wells.

* Bibliotheque Portative; or, Elegant French Extracts, No. 3. Boston.

* A Sermon delivered at Trinity Church, March 25, 1810, on the decease of Dr. James Lloyd. By J. S. J. Gardiner, rector. Boston; Munroe and Francis.

Rules and Regulations for the Field Exercise, and Manoeuvres of the French Infantry, issued August 1, 1791; and the Manoeuvres added, which have been since adopted by the Emperour Napoleon. Also, the Manoeuvres of the Field Artillery with Infantry. By Col. Irenee Amelot de Lacroix. Late Chief of Brigade in the French service. In three volumes; the third volume consisting of plates. Boston; T. B. Wait and Co.

NEW EDITIONS.

* Hume's History of England. Vol. III. Boston; Wm. M'Ilhenny.

* The British Essayists, Vol. II. 12mo. New York.

* The Eloquence of the British Senate; being a selection of the best speeches of the most distinguished English, Irish and Scotch parliamentary speakers, from the beginning of the reign of Charles I. to the present time; with Notes, biographical, critical and explanatory. By Wm. Hazlitt. 2 vols. 8vo. New York; Prior and Dunning.

* Edinburgh Review, or Critical Journal, No. 39, for October, 1809. New York; E. Sargeant.

* The Dyer's Assistant in the art of dying wool and woolen goods; extracted from the philological and chemical works of the most eminent authors, Ferguson, Dufoy, Hellot, Geoffrey, Colbert; and that reputable French dyer, Mons. de Juliene, translated from the French, with additions and practical experiments, by James Haigh, late silk and muslin dyer, Leeds. Also, an Essay on Combustion, with a view of Dyeing and printing, wherein the phlogistick and antiphlogistick hypotheses are proved erroneous, by Mrs. Fulhame. Boston; James W. Burditt and Co.

William Tell; or Swisserland delivered. By the Chevalier de Florian, minister of the Royal Academy of Paris, Madrid, Florence, &c. &c. A posthumous work, to which is prefixed the Life of the Author. By Jauffret. Translated from the French by Wm. Hewiston, author of "The Blind Boy," The fallen Minister, &c. Boston; Farrand, Mallory and Co.

Washington, or Liberty Restored; a poem, by Thomas Northmore, Esq. First American edition. Boston; J. Greenleaf.

The Trial of Antichrist, otherwise the Man of Sin, for High Treason against the Son of God. Tried at the sessions of the house of truth, before the Rt. Hon. Divine Revelation, Lord Chief Justice of his Majesty's Court of Equity; and the Hon. Justice Reason, of said Court; and the Hon. Justice History, one of the Justices of his Majesty's Court of Information. Taken in short hand by a friend of St. Peter, Professor of Stenography, and author of Dialogues between St. Peter and his holiness the Pope of Rome, &c. Boston; Lincoln and Edmands.

WORKS PROPOSED AND IN PRESS.

Birch and Small, of Philadelphia, are preparing for the press, the British Cicero; or, a selection of the most approved speeches in the English Language; arranged under three distinct heads, of popular, parliamentary and judicial Oratory; with historical illustrations; to which is prefixed, an introduction to the study and practice of Eloquence. By Thomas Browne, L L. D. author of Viridarium Poeticum, the Union Dictionary, &c. &c.

John F. Watson, of Philadelphia, has in the press, to be published without delay, a Journal of a Tour to the Hebrides, with Samuel Johnson, L L. D. By James Boswell, Esq.

Farrand, Mallory and Co. of Boston, have in the press and will publish in a few weeks, Elements of Elocution; in which the principles of reading and speaking are investigated; and such pauses, emphasis and inflections of voice, as are suitable to every variety of sentence, and distinctly pointed out and explained; with directions for strengthening and modulating the voice, so as to render it varied, forcible and harmonious. To which is added, a complete system of the passions; shewing how they affect the countenance, tone of voice, and gestures of the body, exemplified by a copious selection of the most striking passages of Shakespeare. The whole illustrated by copperplates, explaining the nature of accent, emphasis, inflection and cadence. By John Walker, author of a Critical Pronouncing Dictionary.

W. Wells and T. B. Wait and Co. propose to publish by subscription, Henry Blackstone's Reports of Cases argued and determined in the Courts of Common Pleas and Exchequer Chamber, from Easter Term, 28 George 3. 1788, to Hil. Term, 36 George 3. 1796 inclusive. First American from the third English edition.

To render the work more useful to the American lawyer, it will be accompanied with notes of reference to the subsequent Reports of English Law, and the principal adjudications of the several United States.

J. Kingston, Baltimore, has in the press, and will be published in all this month, in an elegant pocket volume, The American and European Biographical Dictionary, containing many of the most important characters that have lived and that do live in this or any other country. "The proper study of mankind is man."

Also in the press, and will be published without delay,

The substance of Brookes' Fool of Quality; or, the celebrated History of Henry Earl of Moreland, verbatim from the third London edition of this valuable work, collated and revised by a learned divine of the church of England; in two handsome vols. 12mo. Price in boards to subscribers, one dollar a volume.

W. Wells and T. B. Wait and Co. propose to publish by subscription, The Four Gospels, translated from the Greek. With preliminary dissertations, and notes critical and explanatory. By George Campbell, D. D. F. R. S. Edinburgh, principal of the Marischal College, Aberdeen. In 4 vols.

THE

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FOR

MAY, 1810.

FOR THE ANTHOLOGY.

REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

No. 10.

From the observations already made on Creech's translation of Lucretius, and the specimens selected from the work, it must evidently appear, that this champion of the Epicurean philosophy among the ancient poets, if ever destined to become interesting or even intelligible to the English reader, must have a more pleasing and skilful interpreter. It requires no small versatility of intellectual powers to excel alike in sketches of personal character, in delineations of the beauty of the landscape, in the details of historical facts, and in the abstruse speculations of philosophy: and, however varied the course of the poet may be, he who attempts to tread in his steps, and to give a transcript of his works, is expected to catch something of his inspiration. It is not the only thing required of him who undertakes to translate Lucretius, that he should thoroughly investigate the system of philosophy intended to be explained and propagated by the author: there is a vein of poetry extending through the mass, that is indeed in a great measure concealed by the rubbish of atoms and unformed substances, but which is sometimes to be discovered in a high degree of purity. This constitutes the real value of the whole; for, though intended only to allure us to explore the ground thoroughly, it is the only true reward of our labour.

In the year 1805 was published, in two quarto volumes, a translation of Lucretius by *John Mason Good ;* who appears to have been alike captivated by the philosophy and poetical beauties of his author. One hundred and thirty pages are filled with the *preface, the life of Lucretius,* (in which are included "some few memoirs of other illustrious Epicureans, who were his coevals and friends, together with an examination of the doctrines they professed,") and an *appendix,* containing "a sketch of the alternate support and opposition experienced by this celebrated school in subsequent eras." In this appendix is comprised an account, as well of all the materialists and spiritualists, as of those who have contended for both matter and spirit, from the time of Lucretius down to the present century.

After these preliminary essays, containing indeed much labour of supererogation, follow the text of Lucretius, as collated by Gilbert Wakefield, and the translation of Mr. Good, on opposite pages ; and no small proportion of almost every page, is devoted to "notes philological and explanatory."

The invocation with which the poem *De rerum naturae* opens, though not admitted by all criticks to be appropriate, is generally acknowledged to be very beautiful.

Aeneadum genetrix, hominum divômque voluptas,
Alma Venus, coeli subter labentia signa
Quae mare navigerum, quae terras frugiferenteis,
Concelebras ; per te quoniam genus omne animantum
Concipitur, visitque exortum lumina solis ;
Te, Dea, te fugiunt ventei, te nubila coeli,
Adventumque tuum : tibi suaveis daedala tellus
Submittit flores ; tibi rident aequora ponti,
Placatumque nitet diffuso lumine coelum.
Nam, simul ac species patefacta est verna diei,
Et reserata viget genitabilis aura Favonii ;
Aëriae primum volucreis te, Diva, tuumque
Significat initum, perculsae corda tuâ vi.
Inde ferae pecudes persultant pabula laeta,
Et rapidos tranant amneis : ita, capta lepore,
[Inlecebrisque tuis omnis natura animantum]
Te sequitur cupide, quo quamque inducere pergis.
Denique, per maria ac monteis, fluviosque rapaceis,
Frundiferasque domos avium, camposque virenteis,
Omnibus incutiens blandum per pectora amorem,
Efficis ut cupide generatim saecla propagent.

Quae quoniam rerum naturam sola gubernas,
Nec sine te quidquam dias in luminis oras
Exoritur, neque fit laetum, neque amabile quidquam;
Te sociam studeo scribundis versibus esse,
Quos ego de RERUM NATURA pangere conor
Memmiadae nostro; quem tu, Dea, tempore in omni
Omnibus ornatum voluisti excellere rebus:
Quo magis aeternum da dictis, Diva, leporem:
Effice, ut interea fera moenera militiai,
Per maria ac terras omneis sopita quiescant.

Let us see how this appears in Mr. Good's translation.

Parent of Rome! by gods and men belov'd,
Benignant Venus! thou! the sail-clad main,
And fruitful earth, as round the seasons roll,
With life who swellest, for by thee all live,
And, living, hail the cheerful light of day:
Thee, goddess, at thy glad approach, the winds,
The tempests fly: Dedalian earth to thee
Pours forth her sweetest flow'rets; Ocean laughs,
And the blue heavens in cloudless splendour deck'd.
For, when the spring first opes her frolick eye,
And genial zephyrs long lock'd up respire,
Thee, goddess, then, th' aerial birds confess,
To rapture stung through every shiv'ring plume:
Thee, the wild herds; hence o'er the joyous glebe
Bounding at large; or, with undaunted chest,
Stemming the torrent tides. Through all that lives
So, by thy charms, thy blandishments o'erpow'r'd,
Springs the warm wish thy footsteps to pursue:
Till through the seas, the mountains, and the floods,
The verdant meads, and woodlands fill'd with song,
Spurr'd by desire each palpitating tribe
Hastes, at thy shrine, to plant the future race.
Since, then, with universal sway thou rul'st,
And thou alone; nor aught without thee springs,
Aught gay or lovely; thee I woo to guide
Aright my flowing song, that aims to paint
To Memmius' view the essences of things;
Memmius, my friend, by thee, from earliest youth,
O goddess! led, and train'd to every grace.
Then, O, vouchfafe thy favour, power divine!
And with immortal eloquence inspire.
Quell, too, the fury of the hostile world,
And lull to peace, that all the strain may hear.

This passage in the English version, though sufficiently compressed, is by no means remarkable for strength. It is, for the most part, quite as literal as could be wished; and in no instance are the laws of translation flagrantly violated. In the passage beginning in the sixteenth line, *through all that lives*, &c. transposition is forced to a degree beyond what our language can well bear.

The next selection that I shall make, follows the description of one who trembles at the thought, that his body may hereafter be exposed to the ravages of birds or beasts, or any other similar destruction of its component parts, from not distinguishing between the dead and living *machine*, and from apprehending that the same consciousness and perception must appertain to each.

Hinc indignatur se mortalem esse creatum, &c.
L. III. 897.

Hence heaves his heart indignant at the doom
Of mortal man: heedless that, after death,
No other self shall then himself bemoan,
Nor feel the tooth that tears his mangled limbs.
If too, the tyger's tusk, the vulture's beak
Be deem'd an ill—what lighter ill results
From the red fury of the fun'ral pyre?
The fulsome tide of honey o'er the frame
Pour'd, cold and stiff'ning in the marble tomb?
Or the sunk grave, by earth's vast pressure crush'd?

Then follows this apostrophe, in imitation of the Athenian dirge:

"But thy dear home shall never greet thee more,
No more the best of wives!—thy babes belov'd,
Whose haste half-met thee, emulous to snatch
The dulcet kiss that rous'd thy secret soul,
Again shall never hasten! nor thine arm,
With deed heroick, guard thy country's weal!
O mournful, mournful fate! thy friends exclaim,
One envious hour of these invalued joys
Robs thee for ever! but they add not here,
It robs thee too of all desire of joy:
(A truth, once utter'd, that the mind would free
From every dread and trouble.) Thou art safe!
The sleep of death protects thee! and secures
From all th' unnumber'd woes of mortal life!

While we, alas, the sacred urn around,
That holds thine ashes, shall insatiate weep,
Nor time destroy th' eternal grief we feel!"

The poet subjoins:

What then has death, if death be mere repose
And quiet only in a peaceful grave,
What has it thus to mar this life of man?
Yet mar it does. E'en o'er the festive board,
The glass while grasping, and, with garlands crown'd,
The thoughtless maniack's oft indignant roar,
"How short the joys of wine! e'en while we drink
Life ceases, and tomorrow ne'er returns!"

This translation is from a part of the lines of Lucretius, which collectively are ranked by Mr. Wakefield among the noblest monuments of ancient letters; not excepting those of Greece herself. They are here selected as a favourable specimen of Mr. Good's version.

The first clause however is a feeble translation of the line,

Hinc indignatur se mortalem esse creatum;

and what immediately follows is rather a vague rendering of the line,

Nec videt, in verâ nullum fore morte alium se...

The address beginning with, *But thy dear home*, is without faults, and exhibits an accurate and well-finished copy of the original.

The fifth book closes with an account of the origin and progress of the arts, from which the following lines are selected:

At specimen sationis, &c. V. 1360.

But nature's self th' untutor'd race first taught
To sow, to graft; for acorns ripe they saw,
And purple berries, shatter'd from the trees,
Soon yield a lineage like the trees themselves.
Whence learn'd they, curious, through the stem mature
To thrust the tender slip, and o'er the soil
Plant the fresh shoots that first disorder'd sprang.
Then too new cultures tried they, and, with joy,
Mark'd the boon earth, by ceaseless care caress'd,
Each barbarous fruitage sweeten and subdue.
So loftier still, and loftier up the hills
Drove they the woodlands daily, broad'ning thus

The cultur'd foreground, that the sight might trace
Meads, cornfields, rivers, lakes, and vineyards gay,
O'er hills and mountains thrown; while through the dales,
The downs, the slopes, ran lavish and distinct
The purple realm of olives: as with hues
Distinct, though various still the landscape swells,
Where blooms the dulcet apple, mid the tufts
Of trees diverse, that blend their joyous shades.
And from the liquid warbling of the birds
Learn'd they their first rude notes, ere musick yet
To the rapt ear had tun'd the measur'd verse;
And ZEPHYR whisp'ring through the hollow reeds,
Taught the first swains the hollow reeds to sound:
Whence woke they soon those tender-trembling tones,
Which the sweet pipe, when by the fingers press'd,
Pours o'er the hills, the vales, and woodlands wild,
Haunts of lone shepherds and the rural gods.
So growing time points ceaseless something new,
And human skill evolves it into day.
Thus sooth'd they every care, with musick, thus,
Clos'd every meal, for rests the bosom then.
And oft they threw them on the velvet grass,
Near gliding streams, by shadowy trees o'erarch'd,
And void of costly wealth, found still the means
To gladden life. But chief when genial spring
Led forth her laughing train, and the young year
Painted the meads with roseate flowers profuse—
Then mirth, and wit, and wiles, and frolick, chief,
Flow'd from the heart; for then the rustick muse
Warmest inspir'd them: then lascivious sport
Taught round their heads, their shoulders, taught to twine
Foliage, and flowers, and garlands richly dight;
To loose innum'rous time their limbs to move,
And beat, with sturdy foot, maternal earth;
While many a smile, and many a laughter loud,
Told all was new, and wond'rous much esteem'd.

This is highly picturesque, and leaves no mean impression of Mr. Good's talents of a certain kind. Indeed, the delineation of the scenery is remarkably true to the original; and in no instance has the imagination of the translator, or an impotent effort to heighten the beauties, which he appears to have aspired only to reach, led him to forget the limits within which, from the very nature of his task, he should be confined.

It will be observed that, notwithstanding the liberal extracts taken from Mr. Good's translation, none of the examples are drawn from the abstruse parts of Lucretius; nothing is offered to show the translator's success or failure in exhibiting the deluded reasoning of the atomist, the presumptuous defence of idleness in the gods, and the profane sophistry of a believer in a self-created, self-growing, animal and material world. Fidelity, the first virtue in the character of a translator, is conspicuous through the whole version in an uncommon degree. But the philosophical parts are sometimes tarnished by an affected phraseology, and diluted with a superfluity of epithets. A few of these, such as *dulcet* and *frolick* among others, appear to be particular favourites with the author. Thus we have *dulcet* precepts, *dulcet* drops, *dulcet* doctrines, *dulcet* kiss, *dulcet* apples, and dulcet a great many other things. "Spring opes her *frolick* eye," is an instance in the first passage here selected, where the epithet is wholly unprovoked; and others might be added, in which it is no less ill applied.

Mr. Good's preference for blank verse may pass without censure; but it is not obviously well founded. We have learned by experience, that even the majesty of the ancient epick can be more than tolerated in English rhyme; and one of our modern English poets,* though under the restraint of rhyme, has so tricked out his philosophy in the garb of the muses, as to gain many admirers. But from whatever cause it happens, it is too true, that the Lucretius of Good, no less than the Homer of the immortal Cowper, moves heavily, and leaves us much to wish. But it is far from the truth that literature has gained no valuable accession by this new version of Lucretius. Mr. Good has many qualities for the task that he undertook, and, if a sufficient degree of vivacity could be infused into his Lucretius, we might rest satisfied with it, as long as the English language shall retain its present character.

I cannot close my remarks upon this author, without making a few observations upon his "notes philological and explanatory." Here his learning is displayed in all its glory; and parallel passages or imitations are found in all languages. Sometimes the imitations are real; and we are forced to acknowledge that many of the sons of *Apollo*, notwithstanding their inspiration, have, like *Mercury*, pilfered with wonder-

* Darwin.

ful adroitness the ornaments and badges of kindred spirits. Sometimes again a common thought, with which every body must have been conversant who has a spark of sentiment, is obliged to travel to Palestine, to Persia, to Italy, to England, and indeed all over the globe; yet after all it remains nothing more than common, varying a little in its dress in different parts of the world.

At times Mr. Good becomes a most expert and persevering etymologist; one of that class of

> . . . . . "Learn'd philologists, who chase
> A panting syllable through time and space,
> Start it at home, and hunt it in the dark,
> To Gaul, to Greece, and into Noah's ark."

It would be difficult to name any species of learning that is left without something in the way of dissertation in these notes. The author seems to have collected his observations and authorities from a large extent of reading and study in a great variety of languages, and then to have been left in "a mighty maze, and quite without a plan."

All the notes from which I should wish to select a specimen to do the author justice, are too long to subjoin in this place. The following *sketch* of one, not the longest or most curious, is sufficient for my purpose.

In the account of the plague at Athens, these words are part of the description of the disease: *Pellis super ossibus una—o'er the bones skin only, nought but skin.* This reminds Mr. G. of a passage in the *Odyssey*, and this again (so powerful are his associations) of a more spirited description in Juvenal; but he conjectures both Lucretius and Juvenal might have had their eye directed to Plautus; and all these passages are severally quoted. The same thing he finds in the Hebrew poets. Then comes a passage from Job xix. 20. in fair Hebrew type, with the translation, *My bone cleaveth to my skin*, &c. Now he turns critick and commentator, and finding that one of the words in the passage divides the learned, he assaults *Schultens* and *Reiske*, and brings his own *Arabick* learning in support of his cause. He next adduces from David and Jeremiah, imitations of Job, and gives the passage from Jeremiah "elegantly rendered into Spanish, by Count Bernadino de Rebbolledo."

So much for the *pellis super ossibus una* of Lucretius; for a poor emaciated subject, sinking under disease.

(Continued from page 236.)

4. MUCH has been said, by some writers, on the impropriety of teaching the ancient languages by book, when the modern tongues are most easily acquired, without the help of grammars or dictionaries, by speaking only. Hence it has been proposed, that children (to whom the study of grammar is conceived to be a grievous hardship) should learn Latin by being obliged to speak it; for that, however barbarous their style may be at first, it will gradually improve; till at length, though with little knowledge of rules, merely by the force of habit, they attain to such a command of that tongue, as an Englishman may of the French, by residing a few years at Paris. Upon this principle, some projectors have thought of establishing a Latin city, whither children should be sent to learn the language; Montaigne's father made Latin the common dialect of his household;* and many philosophers and tea-

* Essais de Montaigne, liv. 2. chap. 17.—On the subject of obliging children to speak Latin before they have acquired a taste in it, I beg leave to quote the following passage from an author, whose judgment in these matters must be allowed to be of the very highest authority.

"With this way of good understanding the matter, plain construing, diligent parsing, daily translating, cheerful admonishing, and heedful amending of faults, never leaving behind just praise for well doing, I would have the scholar brought up withal, till he had read and translated over the first book of (Cicero's) Epistles chosen out by Sturmius, with a good piece of a comedy of Terence also. All this while, by mine advice, the child shall use to speak no Latin. For, as Cicero saith in like matter, with like words, *Loquendo, male loqui discunt.* And that excellent learned man, G. Budeus, in his Greek commentaries, sore complaineth, that when he began to learn the Latin tongue, use of speaking Latin at the table, and elsewhere, unadvisedly, did bring him to such an evil choice of words, to such a crooked framing of sentences, that no one thing did hurt or hinder him more all the days of his life afterward, both for readiness in speaking, and also good judgment in writing. In very deed, if children were brought up in such a house, or such a school, where the Latin tongue were properly and perfectly spoken, as Tiberius and Caius Gracchii were brought up in their mother Cornelia's house; surely then the daily use of speaking were the best and readiest way to learn the Latin tongue. But now, commonly in the best schools in England, for words, right choice is small regarded, true propriety wholly neglected, confusion is brought in, barbarousness is bred up so in young wits, as afterwards they be not only marred for speaking, but also corrupted in judgment, as with much ado, or never at all, they be brought

chers have laid it down as a rule, that in the grammar-school nothing but Latin or Greek should ever be spoken.

All this, or at least part of it, is very well, if we suppose the sole design of teaching these languages to be, that children may speak and write them as easily and incorrectly, as persons unacquainted with grammar, and with the rules and models of good composition, do commonly speak and write their mother tongue. But such a talent, though on some rare occasions in life it might be useful, would not be attended with those certain and more immediate advantages, that one has reason to expect from a regular course of classical study.—For, first, one use of classick learning is, to fill up the leisure hours of life with liberal amusement. Now those readers alone can be adequately charmed with beauty of language, who have attended to the rules of good writing, and even to the niceties of grammar. For the mere knowledge of words gives but little pleasure; and they who have gone no deeper in language cannot even conceive the delight wherewith a man of learning peruses an elegant performance. Secondly, I apprehend, that, in this way of conversation, unless you add to it the study of grammar, and of the best authors, the practice of many years will not make you a competent master in the language. One must always be something of a grammarian to be able thoroughly to understand any well written book; but before one can enter into the delicacies of expression that are to be met with in every page of a good Latin or Greek author, one must be an accurate grammarian; the complicated inflections and syntax of these elegant tongues giving rise to innumerable subtleties of connection, and mi-

to the right frame again. Yet all men covet to have their children speak Latin, and so do I very earnestly too. We both have one purpose, we agree in desire, we wish one end; but we differ somewhat in order and way that leadeth rightly to that end. Other would have them speak at all adventures: and so they be speaking, to speak, the master careth not, the scholar knoweth not, what. This is to seem, and not to be; except it be, to be bold without shame, rash without skill, full of words without wit. I wish to have them speak so, as it may well appear, that the brain doth govern the tongue, and that reason leadeth forth the talk. Good understanding must first be bred in the children; which being nourished with skill, and use of writing, is the only way to bring them to judgment and readiness in speaking." Ascham's Scholemaster, book 1. See also Cicero de Orat. lib. 1. sect. 150. edit. Proust.

nute varieties of meaning, whereof the superficial reader, who thinks grammar below his notice, can have no idea. Besides, the words and phrases that belong to conversation, are, comparatively speaking, not very numerous: unless you read poets, orators, historians, and philosophers too, you can never understand a language in its full extent. In English, Latin, Greek, and Italian, and, I believe, in most other cultivated tongues, the poetical and rhetorical styles differ greatly from that of common discourse; and one may be a tolerable proficient in the one, who is very ignorant of the other. But, thirdly, I would observe, that the study of a system of grammar, so complex and so perfect as the Greek or Latin, may, with peculiar propriety, be recommended to children; being suited to their understanding, and having a tendency to promote the improvement of all their mental faculties. In this science, abstruse as it is commonly imagined to be, there are few or no difficulties which a master may not render intelligible to any boy of good parts, before he is twelve years old. Words, the matter of this science, are within the reach of every child; and of these the human mind, in the beginning of life, is known to be susceptible to an astonishing degree: and yet in this science there is a subtlety, and a variety, sufficient to call forth all the intellectual powers of the young student. When one hears a boy analyze a few sentences of a Latin author; and show that he not only knows the general meaning, and the import of the particular words, but also can instantly refer each word to its class; enumerate all its terminations, specifying every change of sense, however minute, that may be produced by a change of inflection or arrangement; explain its several dependencies; distinguish the literal meaning from the figurative, one species of figure from another,* and even the philosophical use of words from the

* The elements of rhetorick should always be taught in conjunction with those of Grammar. The former would make the latter more entertaining; and, by setting the various parts of language in a new light, would give rise to new energies in the mind of the student, and prepare him for relishing the beauties and practising the rules of good writing; thus heightening the pleasure of study, with little or no increase of labour. I doubt not but Butler's flippant remark, that "All a rhetorician's rules consist in naming of his tools," may have brought the art into some disrepute. But though this were a true account, (and it must be a poor system of rhetorick of which this is a true account)

idiomatical, and the vulgar from the elegant; recollecting occasionally other words and phrases that are synonimous, or contrary, or of different though similar signification; and accounting for what he says, either from the reason of the thing, or by quoting a rule of art, or a classical authority:—one must be sensible, that, by such an exercise, the memory is likely to be more improved in strength and readiness, the attention better fixed, the judgment and taste more successfully exerted, and a habit of reflection and subtle discrimination more easily acquired, than it could be by any other employment equally suited to the capacity of childhood. A year passed in this salutary exercise will be found to cultivate the human faculties more than seven spent in prattling that French which is learned by rote: nor would a complete course of Voltaire yield half so much improvement to a young mind, as a few books of a good classick author, of Livy, Cicero, or Virgil, studied in this accurate manner.

I mean not to decry the French tongue, which I know to be useful to all, and necessary to many. Far less would I insinuate any thing to discourage the study of our own, which I think the finest in the world; and which to a member of the British empire is of greater importance than all other languages. I only insist on the expediency of improving young minds by a grammatical study of the classick tongues; these being at once more *regular* and more *diversified* than any of the modern, and therefore better adapted to the purpose of

the art might have its use notwithstanding. Nobody thinks the time lost to a young seaman, which he employs in acquainting himself with the names and uses of the several parts of a ship, and of the other objects that demand the attention of the mariner: nor is the botanist idle, while he treasures up in his memory the various tribes of vegetables; nor the astronomer, while he numbers the constellations, and learns to call them by their names. In every art there are terms, which must be familiar to those who would understand it, or speak intelligibly about it; and few arts are more complex than literary composition. Besides, though some of the tropes and figures of speech are easily distinguished, others require a more difficult scrutiny, and some knowledge even of the elementary arrangements of philosophy. And the rules for applying the elegancies of language, being founded in the science of human nature, must gradually lead the young rhetorician to attend to what passes in his own mind; which of all the scenes of human observation is the most important, and in the early part of life the least attended to.

exercising the *judgment* and the *memory* of the scholar. And I maintain, that every language, and indeed every thing, that is taught children, should be accurately taught; being of opinion, that the mind is more improved by a little accurate knowledge, than by an extensive smattering; and that it would be better for a young man to be master of Euclid or Demosthenes, than to have a whole dictionary of arts and sciences by heart. When he has once got a taste of accuracy, he will know the value and the method of it; and, with a view to the same gratification, will habitually pursue the same method, both in science, and in the general conduct of his affairs: whereas a habit of superficial thinking perverts and enervates the powers of the soul, leaves many of them to languish in total inactivity; and is too apt to make a man fickle and thoughtless, unprincipled and dissipated for life.

I agree with Rosseau, that the aim of education should be, to teach us rather *how* to think, than *what* to think; rather to improve our minds so as to enable us to think for ourselves, than to load the memory with the thoughts of other men. Not that I would discommend the acquisition of good principles, and just notions, from whatever source they are drawn: for indeed the knowledge of the most ingenious man upon earth would be very scanty, if it were all to be derived from himself. Nay, as the parent must in many cases direct the conduct of the child, before the child can discern the reasons of such direction, I am inclined to think, that some important principles of religion and morality may with good success be imprinted on the memory of children, even before they can perfectly understand the arguments by which they may be proved, or the words in which they are expressed. But still it is true, that a mind prepared by proper discipline for making discoveries of its own, is in a much higher state of cultivation, than that of a mere scholar who knows nothing but what he has been taught. The latter resembles a granary, which may indeed be filled with corn, but can yield no more than it has received; the former may be likened to a fruitful field, which is ever in a condition to bring riches and plenty, and multiplies an hundred fold every grain that has been committed to it. Now this peculiar advantage seems to attend the study of the classick authors, that it not only stores the mind with use-

ful learning, but also begets a habit of attention, and wonderfully improves both the memory and the judgment.

5. That the grammatical art may be learned as perfectly from an English or French, as from a Greek or Latin grammar, no person will affirm, who attends to the subject, and can state the comparison. Classical learning, therefore, is necessary to grammatical skill. And that the knowledge of grammar tends to purify and preserve language, might be proved, if a proof were requisite, from many considerations. Every tongue is incorrect, while it is only spoken; because men never study it grammatically, till after they have begun to write it, or compose in it. And when brought to its highest perfection, by the repeated efforts, and accumulated refinements, of grammarians, lexicographers, philosophers, etymologists, and of authors in general, how incorrectly is it spoken and written by the unlearned! How easily do ungrammatical phrases, the effect of ignorance and affectation, insinuate themselves into common discourse, and thence into writing! and how difficult is it often found, notwithstanding all the remonstrances of learned men, to extirpate those phrases from the language, or prevail with the publick to reform them! Where grammar was accurately studied, language has always been elegant and durable: witness that of ancient Greece, which, though it underwent considerable alterations, as all living languages must do, retained its purity for more than a thousand years. As grammar is neglected, barbarism must prevail. And therefore, the study of Greek and Latin, being necessary to the perfection of the grammatical art, must also be necessary to the permanence and purity even of the modern tongues, and, consequently, to the preservation of our history, poetry, philosophy, and of every thing valuable in our literature. Can those who wish well to learning or mankind ever seek to depreciate so important a study? Or will it be said, that the knowledge of grammar is unworthy of a gentleman, or man of business, when it is considered, that the most profound statesmen, the ablest orators, the most elegant writers, and the greatest men, that ever appeared on the stage of publick life, of whom I shall only mention Julius Cesar and Cicero, were not only studious of grammar, but most accurate grammarians?*

* Quintil. Orat. Inst. lib. 1. cap. 4. See also *Of the origin and progress of language*, vol. 2. p. 494.

6. To all this we may add, that the discipline generally established in schools of learning inures the youth to obedience and subordination; of which it is of infinite consequence to their moral improvement, as well as to the prosperity of their country, that they should early be made sensible. But is not this discipline often too formal, and too rigorous? And if so, does it not tend to depress the mind, by making it attentive to trifles, and by giving an air of servility to the genius, as well as to the outward behaviour? These questions need no other answer, than the bare recital of a fact, which is obvious to all men; that of all the nations now existing, *that* whose general character partakes the least of finicalness or servility, and which has displayed an elevation of soul, and a spirit of freedom, that is without example in the annals of mankind, is the most remarkable for strictness of discipline in its schools and universities; and seems now to be the only nation upon earth that entertains a proper sense of the unspeakable value of classick erudition. A regard to order and lawful authority is as favourable to true greatness of mind, as the knowledge of method is to true genius.

7. Some of my readers will pity, and some probably laugh at me, for what I am going to say in behalf of a practice, which is now in most countries both disused and derided; I mean that of obliging the student to compose some of his exercises in Latin verse. "What! (it will be said,) do you, in opposition to the sentiments of antiquity itself, and of all wise men in every age, imagine, that a talent for poetry is to be communicated by rule, or acquired by habit? Or if it could, would you wish to see us transformed into a nation of versifiers? Poetry may have its use; but it will neither fill our warehouses, nor fertilize our soil, neither rig our fleet, nor regulate our finances. It has now lost the faculty of building towns, felling timber, and curing broken bones; and I think it was never famous for replenishing either the pocket, or the belly. No, no, sir; a garret in Grubstreet, however honourable in your eyes, is not the station to which I intend to breed my son."

Permit me to ask in my turn, Whether it is in order to make them authors by trade, or for what other purpose it is, that boys have the task enjoined them, of composing themes and translations, and performing those other exercises, to which

writing is necessary. I believe it will be allowed, that habits of accurate thinking, and of speaking correctly and elegantly, are useful and ornamental in every station of life. Now Cicero and Quintilian, and many other authors, affirm, that these habits are most effectually acquired by the frequent use of the pen ;* not in extracting common places from books,† but in giving permanence and regularity to our own thoughts expressed in our own words. The themes and translations performed by boys in a grammar-school are the beginnings of this salutary practice ; and are known to have a happy effect

* Cicero de Orat. lib. 1. sect. 150. Edit. Proust. Quintil. Inst. Or. lib. 10. cap. 3.

† To enable us to remember what we read, some authors recommend a book of common-places, wherein we are desired to write down, according to a certain artificial order, all those passages that we wish to add to our stock of learning. But other authors, of equal judgment in these matters, have blamed this practice of writing out quotations. It is certain, that when we read with a view to fill up common-places, we are apt to attend rather to particular passages, than to the scope and spirit of the whole ; and that, having transcribed the favourite paragraph, we are not solicitous to remember it, as knowing that we may at any time find it in our common-place book. Besides, life is short, and health precious ; and if we do not think more then we either write or read, our studies will avail us little. But this practice of continual transcription consumes time, and impairs health, and yet conveys no improvement to the mind, because it requires no thought, and exercises no faculty. Moreover, it inclines us to form ourselves entirely upon the sentiments of other men ; and as different authors think differently on many points, it may make us change our opinions so often, that at last we shall come to have no fixed principle at all. And yet, on the other hand, it must be allowed, that many things occur, both in reading and in experience, which ought not to be forgotten, and yet cannot be preserved, unless committed to writing. Perhaps, then, it is best to follow a middle course ; and, when we register facts or sentiments that occur in reading, to throw aside the author from whom we take them, and do it in our own words. In this way writing is profitable, because it is attended with thought and recollection, as well as practice in composition. And when we are so much masters of the sentiments of another man as to be able to express them with accuracy in our own words, then we may be said to have digested them, and made them our own ; and then it is, and not before, that our understanding is really improved by them. If we choose to preserve a specimen of an author's style, or to transcribe any of his thoughts in his own words on account of something that pleases in the expression, there can be no harm in this, provided we do not employ too much time in it.

effect in forming the judgment, improving the memory, and quickening the invention, of the young student, in giving him a command of words, a correct phraseology, and a habit of thinking with accuracy and method.

Now, as the design of these exercises is not to make men professed prose authors, so neither is the practice of versifying intended to make them poets. I do not wish the numbers of versifiers to multiply; I shall, if you please, admit the old maxim, "Poeta nascitur, non fit;" and that it would be as easy to soften marble into pincushions as to communicate the art of poetry to one who wants the genius:

> .....Ego nec studium sine divite vena,
> Nec rude quid possit video ingenium.....

The practice in question may, however, in my judgment, be attended with some good effects.—First, though we have for ever lost the true pronunciation of Latin and Greek, yet the less false our pronunciation is, the more agreeable and intelligible it will probably be. Versification, therefore, considered as an exercise for exemplifying and fixing in the mind the rules of prosody, may be allowed to have its use in correcting the pronunciation.—But, secondly, it has a further use, in heightening the charms of poetical composition, by improving our sense of poetical harmony. I have already mentioned amusement as one of the advantages of classick learning. Now good poetry is doubly amusing to a reader who has studied and practised versification; as the shapes and colours of animal and vegetable nature seem doubly beautiful to the eye of a painter. "I begin," says Pope, speaking of his proficiency in drawing, "to discover beauties that were till now imperceptible to me. Every corner of an eye, or turn of a nose or ear, the smallest degree of light or shade on a cheek or in a dimple, have charms to distract me."* For the same reason, therefore, that I would recommend drawing to him who wishes to acquire a true taste for the beauties of nature, I should recommend a little practice in versifying to those who would be thoroughly sensible to the charm of poetick numbers.—Thirdly, this practice is still more important, as it gradually supplies the student with a store

* Pope's letters to Gay.

of words, thereby facilitating the acquisition of the language: and as it accustoms him to exert his judgment and taste, as well as memory, in the choice of harmonious and elegant expressions. By composing in prose, he learns to think and speak methodically; and his poetical exercises under a proper direction, will make the ornaments of language familiar to him, and give precision to his thoughts, and a vigorous brevity to his style. These advantages may, I presume, be in some degree attained, though his verses, unaided by genius, should never rise above mediocrity: if the muses are propitious, his improvement will be proportionably greater.

But is not this exercise too difficult? and does it not take up too much time?—Too much time it ought not to take up; nor should it be imposed on those who find it too difficult. But if we consult experience, we shall find, that boys of ordinary talents are capable of it, and that it never has on any occasion proved detrimental to literature. I know several learned men who were inured to it in their youth; but I never heard them complain of its unprofitableness or difficulty: and I cannot think, that Grotius or Buchanan, Milton or Addison, Browne or Gray,* had ever any reason to lament, as lost, the hours they employed in this exercise. It is generally true, that genius displays itself to the best advantage in its native tongue. Yet it is to be wished, that the talent of writing Latin verse were a little more cultivated among us; for it has often proved the means of extending the reputation of our authors, and consequently of adding something to the literary glories of Great Britain. Boileau is said not to have known that there were any good poets in England, till Addison made him a present of the *Musae Anglicanae*. Many of the finest performances of Pope, Dryden, and Milton, have appeared not ungracefully in a Roman dress. And those foreigners must entertain a high opinion of our pastoral poetry, who have seen the Latin translations of Vincent Bourne, par-

* Isaac Hawkins Browne, Esq. author of several excellent poems, particularly one in Latin, on the immortality of the soul; of which Mrs. Carter justly says, that it does honour to our country. Mr. Gray of Cambridge, the author of the finest odes, and of the finest moral elegy in the world, wrote many elegant Latin poems in his youth, with some of which Mr. Mason has lately obliged the publick. The Latin poems of Grotius and Buchanan, Milton and Addison, have long been universally known and admired.

ticularly those of the ballads of *Tweedside*, *William and Margaret*, and Rowe's *Despairing beside a clear stream*; of which it is no compliment to say, that in sweetness of numbers, and elegant expression, they are at least equal to the originals, and scarce inferiour to any thing in Ovid or Tibullus.

Enough, I hope, has been said to evince the utility of that mode of discipline which for the most part is, and always, in my opinion, ought to be, established in grammar-schools. If the reader admit the truth of these remarks, he will be satisfied, that "the study of the classick authors does not necessarily oblige the student to employ too much time in the acquisition of words:" for that by means of those words the mind may be stored with valuable knowledge; and that the acquisition of them, prudently conducted, becomes to young persons one of the best instruments of intellectual proficiency, which in the present state of human society it is possible to imagine.

SILVA, No. 63.

* * * * *Tunc omnia late
Procumbunt nemora, et spoliantur robore silvae.
LUCAN III. 395.

MIMNERMUS.

THOUGH love and pleasure were his favourite topicks,* he sometimes employed his pen on graver subjects. The fragment, of which the following is a translation, is preserved in Stobaeus.

In spring low daisies deck the fields,
In spring the rose-bud fragrance yields,
While verdant foliage safely shields
The opening flower.
Untaught of heaven, the ardent youth
Trusts in each flatt'ring stranger's truth;
While dreams of virtuous friendship soothe
Each passing hour.

* * * * * * * * *

But clouds obscure the morning sky;
Swift o'er the earth the tempests fly;

* Mimnermus uti censet sine amore jocisque
Nil est jucundum. Horat.

Swept from their stalk the rose-leaves lie
"Low in the dust."
Thus man is destin'd to the tomb—
Yet *we* can boast a nobler doom,
For *us* another spring shall bloom—
God is our trust!

ADVICE.

It is an office of good neighbourhood, and emphatically of true friendship, to be ready to give advice, when it is needed or desired. This mode of kindness is the more meritorious, as it often proves to be labour lost. Still the amount of good which a person of experience, talents and weight of character may by this means effect, is no inconsiderable contribution to the publick and individual welfare. He employs a liberal portion of that discretion and zeal in persuading others to serve themselves, which we seldom want in our attempts to engage them in favour of our private views; he consults proper times; is careful to appear actuated by good will, and to obviate the suspicion of intending to show his authority, or gain a trophy to his superiour wisdom. Thus he frequently succeeds in correcting the errours of his friends, and leading them in a right course.

The delicacy of friendship, however, exacts attention to one rule on this subject, which requires more self command than is always easy to men of warm feelings. Take it from bishop Taylor's discourse on the measures and offices of friendship. "Give thy friend counsel wisely and charitably, but leave him to his liberty, whether he will follow thee; and be not angry if thy counsel be rejected; for *advice is no empire;* and he is not my friend that will be my judge whether I will or no. Neoptolemus had never been honoured with the victory and spoils of Troy, if he had attended to the tears and counsel of Lycomedes, who being afraid to venture the young man, fain would have had him sleep at home, safe in his little island. He that gives advice to his friend, and *exacts obedience* to it, does not shew the kindness and ingenuity of a friend, but the office and pertness of a schoolmaster."

Dr. Johnson has somewhere remarked "that Milton's ode on the nativity of our Saviour contained the seeds of Paradise Lost." That there are passages which display vigorous powers of combination may be admitted; but the general character of the piece by no means entitles it to so marked a compliment. It may safely be asserted, that had not Milton vindicated his reputation afterwards by giving to the world that immortal monument of his genius, "Paradise Lost," the present ode would have shared the fate of other fugitive trifles, and oblivion might have claimed her property unmolested. Nor will it be contended, that if it had been written by any other person than Milton, we should have been able to discover in it indications of that vigorous nerve and muscular limb, capable of accomplishing so stupendous a task as Milton's epick.

In poetry, as in painting, when we are once informed of the original face, every stroke associates itself with that standard, and we recognize a similitude in touches, that without such assistance would be perfectly inexplicable. The ode under consideration abounds with those absurd conceits, forced analogies, vulgarisms and quibbles, which deform the pages of Shakespeare, Waller, and other writers of that age, from which even Paradise Lost is not entirely exempt. In the lines prefatory to the hymn, an expression is introduced beneath the grandeur of the subject;

> "That glorious form [our Saviour] that light unsufferable,
> And that far-beaming blaze of majesty,
> Wherewith he wont *at heaven's high council table*
> To sit the midst of Trinal Unity,
> He laid aside," &c.

Milton was so conversant in the lore of ancient mythology, that he transfers the term so frequently found in it, "the table of Jove," to the Christian Deity, which serves little better than to burlesque a subject so awful.

The very first stanza of the ode ends with a low and disgusting allusion;

> "It was the winter wild,
> While the heav'n born child,
> All meanly wrapt in the rude manger lies;
> Nature in awe to him
> Had dofft her gaudy trim,
> With her great Master so to sympathize:

It was no season then for her
To wanton with the sun, her lusty paramour."

This conceit sprang from the adventitious circumstance of the birth of our Saviour in the winter season, and it is likewise an instance of that forced analogy so common to the writers of that age. Dr. Dodd has touched the same thought with far more delicacy and beauty.

" Full well
Could I sustain through iron bars to view
The golden sun *in bridegroom majesty,*
Taking benignant nature to his love,
And decking her with beauties; full as well
Could I forego the delicate delights
Of tracing nature's germans as they bud."

In the second stanza Milton still pursues the lascivious idea suggested in the first, and introduces an additional conceit, as intolerable as the former.

" Only with speeches fair
She [Nature] woos the gentle air,
To hide her *guilty front in innocent snow;*
And on her naked shame
Pollute with sinful blame,
The *saintly veil of maiden white to throw.*
Confounded that her master's eyes
Should look *so near her foul deformities.*"

Milton was so delighted with musick, that whenever he undertakes to describe its effects, he either falls into conceits, or soars into extasies. Many instances of the latter kind may be found in his Paradise Lost, and of the former kind in his earlier and lighter poems. Of this character is the following stanza of his ode describing the song of the angels at the birth of our Saviour, he declares that

" If such holy song
Inwrap our fancy long,
Time will run back, and fetch the age of gold,
And shackled vanity
Will sicken soon and die,
And leprous sin will melt from earthly mould,
And *hell itself will pass away,*
And leave her dolorous mansions to the peering day."

Our immortal bard, as above remarked, has been often and justly censured for blending together the christian and heathen theology; and this passage, aside from its unnatural rant, affords a remarkable instance. There seems some affinity between the two concluding lines, and the following from Homer's Iliad.

"Deep in the dismal regions of the dead,
Th' infernal monarch rear'd his horrid head;
Leap'd from his throne, lest Neptune's arm should lay
His dark dominion open to the day,
And pour in light upon those drear abodes,
Abhorr'd by men, and dreadful e'en to gods."

When such mighty consequences are predicted merely from a song, there is no proportion between the cause and effect. If the stanza is said to be allegorical, the meaning is too distant and obscure to warrant so charitable a construction. Virgil applies this idea more happily when Hercules demolishes the cave of Cacus, and exposes its recesses to the light.

"Non secus ac si qua penitus vi terra dehiscens
Infernas reseret sedes et regna recludat
Pallida diis invisa; superque immane barathrum
Cernatur, trepidentque immisso lumine Manes.

The two last lines of the succeeding passage present us with an idea so far beneath the majesty of the subject, that they degenerate into burlesque.

"With such a horrid clang
As on mount Sinai rang,
While the red fire and smouldering clouds outbrake:
The aged earth aghast
With terrour of that blast
Shall from the surface to the centre shake:
When *at the world's last session,*
The dreadful judge in middle air shall hold his throne."

Here are the clangour of trumpets, mountains burning and bursting, earth trembling with amazement to its centre, and, as a circumstance of additional horrour, a court of sessions, all blended together in the compass of eight lines.

Sunset has been from time immemorial the theme on which poets have delighted to indulge. Our readers will probably concur in the opinion, that however absurd the following description may be, it is fairly entitled to the palm of *originality*.

"So when *the sun in bed,*
Curtain'd with cloudy red,
Pillows his chin upon an orient wave,
The flocking shadows pale
Troop to th' infernal jail,
Each fetter'd ghost slips to his sev'ral grave."

The concluding stanza for oddity of conceit excels even the foregoing, and may justly be considered as an unequalled specimen of the bathos.

"But see, the virgin blest
Hath laid her babe to rest,
Time is our tedious song should have an ending;
Heav'n's youngest teemed star
Hath fix'd her polish'd car,
Her sleeping lord with handmaid lamp attending;
And all about the courtly stable,
Bright harness'd angels sit in order serviceable."

Here are angels stabled, saddled and bridled by the sorcery of the muse. Thus ends an ode which Dr. Johnson does not hesitate to tell us "contains the seeds of Paradise Lost."

R.

HOURS OF STUDY.

It is frequently recommended to devote the earliest hours of the day to the more difficult and abstruse branches of study, and to compliment the mathematicks with a mind as highly invigorated and refreshed as possible. But I believe that the mental vigour is not yet established so soon in the morning after the sleep of the night. The soul has not yet shaken off the wild and unrestrained habits which it acquired in its late dreams; and having for whole imaginary years

. . . . . "fantastick measures trod,
O'er fairy fields, or mourn'd along the gloom
Of pathless woods, or down the craggy steep
Hurl'd headlong, swam with pain the mantled pool,
Or scal'd the cliff, or danc'd on hollow winds
With antick shapes, (wild natives of the brain")

it is no wonder that it is compelled with reluctance to trace out the regular path of a demonstration, or to follow on in the slow deductions of axioms, postulates, and principles. As the day advances, however, I find that the mind gradually strengthens, and with me the meridian of the solar is that of the intellectual ray.

ANTIQUITY.

Our conceptions respecting former time represent it in about the same proportion with the ages of Hesiod. Those who lived first, we suppose to have been indued with a great deal more happiness, virtue, and intellectual worth than our own generation. We imagine our ancestors a race of heroes and demigods, and wish with the poet that we had not been born in this *fifth*, this *iron* age, but that the gods had ranked us either in the fourth or sixth.

Μηκετ' ὀφειλον ἐγω πεμπτοισι μετεῖναι
Ανδρασιν, αλλ' ἠ προσθε θανειν, ἠ επειτα γενεσθαι,
Νυν γαρ δη γενος εστι σιδηρεον. *Oper. et Dieb.* L. 174—176.

ORIGINAL POETRY.

FOR THE ANTHOLOGY.

Sweet Spring returning twines the annual wreath,
Breathes the soft zephyr and unfolds the flower,
And nature wakes again
The choral voice of joy.

The meadow smiles in renovated green,
The blooming orchard sheds its rich perfume,
And bursting buds renew
The honours of the grove.

The garden now, where art and nature join
Simplicity, and elegance, and taste,
The province of the fair,
Invites the culturing hand.

But most Spring charms where nature reigns alone
In woody wilds, or on the mountain's side,
Where crimson columbines
And purple violets blow.

Now sinks the sun beyond the western hills,
His setting glory tinging all the clouds
With rich and varying hues,
That mock the pencil's power.

Sweet are the charms of Spring, but doubly sweet
When lingering twilight steals upon the day;

When the mild star of eve
Glows in the blue serene.

While falling dews refresh each drooping flower,
And fragrance mingles with the gentle breeze,
Calm Meditation hails
Her still and chosen hour.

She views in blooming nature, nature's GOD,
And, while his bounties meet each raptur'd sense,
She joins her voice in praise
With angels round his throne. H.

MORNING HYMN.

WHILE nature welcomes in the day,
My heart its earliest vows would pay
To Him, whose care hath kindly kept
My life from danger, while I slept.

His genial rays the sun renews;
How bright the scene with glitt'ring dews!
The blushing flowers more beauteous bloom,
And breathe more rich their sweet perfume.

So may the Sun of Righteousness
With kindliest beams my bosom bless,
Warm into life each heavenly seed,
To bud and bear some gen'rous deed.

So may the dews of grace distil,
And gently soften all my will;
So may my morning sacrifice
To heaven, a grateful incense, rise.

Wilt thou this day my footsteps guide,
And kindly all I need provide;
With strength divine my bosom arm
Against temptation's powerful charm.

Where'er I am, oh, may I feel,
That God is all around me still;
That all I say, or do, or mean,
By his all-searching eye is seen.

Oh may each day my heart improve,
Increase my faith, my hope, my love;
And this its shades around me close
More wise and holy than it rose. C.

EVENING HYMN.

My soul, a hymn of evening praise
To God, thy kind preserver, raise,
Whose hand, this day, hath guarded, fed,
And round a thousand blessings shed.

Forgive whate'er I've said, or done,
Or felt, or thought, this day that's wrong;
And, if in ought thy law I've kept,
My feeble efforts, Lord, accept.

While nature round is hush'd to rest,
Let no vain thought disturb my breast;
Shed o'er my soul religion's power;
Serenely solemn, as the hour.

Oh, bid thy angels round me keep
Their watch to shield me, while I sleep,
Till the gay morn shall on me break,
Then with new vigour may I wake.

Yet think, my soul, another day
Of thy short course has roll'd away.
Ah think, how soon in deep'ning shade
Thy day of life itself shall fade.

How soon death's sleep my eyes must close,
Lock ev'ry sense in dread repose,
And lay me mid the awful gloom,
And solemn silence of the tomb.

This very night, Lord, should it be,
Oh may my soul repose in thee,
Till the glad morn in heav'n shall rise,
Then wake to triumph in the skies.

C.

TRANSLATION OF ANACREON'S THIRTY THIRD ODE.

Μεσονυκτίοις ποθ' ὥραις.

Night's darkest shade had veil'd the land,
* Arctos confess'd Boötes' hand,
And in soft sleep the lab'ring band
Dissolv'd, now toil'd no more;
When love, that urchin, with his wand,
Came tapping at my door.

*Alluding to a conceit of the ancient astronomers, who imagined the constellation of the *great bear* to be guarded and directed by the hand of *Bootes*, a neighbouring constellation. Hence the latter was sometimes called *Arctophylax*.

Provok'd at his perpetual blows,
I cried, "what thievish, midnight foe
Thus break upon my sweet repose!
Wretch that thou art, begone!"
When to my wondering ear there rose
A voice of heavenly tone.

"Oh pity a poor child," it cried,
"Who from his way has wandered wide,
And cold and wet on ev'ry side,
Now shivers in distress!
Nor let compassion be denied,
Where thou canst safely bless."

A tale so artless told and fair,
Could not but my compassion share;
Though, to my lasting grief, I swear,
I melted at his moan,
And shelter'd from the midnight air,
That little lost unknown.

No sooner had I op'd the door,
Than love, who on his shoulders bore
A bow, and quiver with its store,
Came sweetly smiling in;
And by the grateful look he wore,
Did my affection win.

I sooth'd him with the tend'rest care,
His garment chang'd, and wip'd his hair,
And did a downy couch prepare,
To give the wand'rer rest;
For ah! I little thought that there
Lurk'd an ungrateful guest.

"Come now," said he, "let's try my bow,
For much, my host, I want to know,
How far the soaking string will throw;
Not far indeed I fear;
For rain, sir, is the archer's foe,
As you may witness here."

Strait was the weapon snatch'd and strung,
And while the cord with thunder rung,
The boy, too surely aiming, flung
An arrow at my heart;
Worse than a vengeful bee it stung,
And left a rankling smart.

Then Cupid leap'd exulting round,
And cried, "Oh joy! my bow is sound,
Since thou, kind-hearted host, hast found
Its power—so fare thee well!
But hark! when thou canst cure that wound,
I'm sure *I* cannot tell!" S.

GENTLEMEN,

The following effusion of an American young lady, which lately by a happy accident came into my hands, I take the liberty of sending you for insertion. S.

FABLE OF THE WOOD ROSE AND THE LAUREL.

In these deep shades a flow'ret blows,
Whose leaves a thousand sweets disclose;
With modest air it hides its charms,
And ev'ry breeze its leaves alarms;
Turns on the ground its bashful eyes,
And oft unknown, neglected, dies.
This flower, as late I careless stray'd,
I saw in all its charm's array'd.
Fast by the spot where low it grew,
A proud and flaunting Wood Rose blew.
With haughty air her head she rais'd,
And on the beauteous plant she gaz'd;
While struggling passion swell'd her breast,
She thus her kindling rage exprest:

"Thou worthless flower,
Go leave my bower,
And hide in humbler scenes thy head!
How dost thou dare,
Where roses are,
Thy scents to shed!

Go leave my bower and live unknown,
I'll rule the field of flowers alone."
....And dost thou think," the Laurel cried,
And rais'd its head with modest pride,
While on its little trembling tongue,
A drop of dew incumbent hung:

"And dost thou think I'll leave this bower,
The seat of many a friendly flower,
The scene where first I grew?

Thy haughty reign will soon be o'er,
And thy frail form will bloom no more,
My flower will perish too.

But know, proud rose,
When winter's snows
Shall fall where once thy beauties stood,
My pointed leaf of shining green
Will still amid the gloom be seen,
To cheer the leafless wood."

"Presuming fool," the Wood Rose cried,
And strove in vain her shame to hide;
But ah! no more the flower could say,
For while she spoke, a transient breeze
Came rustling through the neighbouring trees,
And bore her boasted charms away.

....And such, said I, is beauty's power!
Like thee she falls, poor trifling flower!
And if she lives her little day,
Life's winter comes with rapid pace,
And robs her form of every grace,
And steals her bloom away.

But in thy form, thou Laurel green,
Fair virtue's semblance soon is seen.
In life she cheers each different stage,
Spring's transient reign, and summer's glow,
And Autumn mild advancing slow,
And lights the eye of age.

E.

THE

BOSTON REVIEW,

FOR

MAY, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quae commutanda, quae eximenda arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. Plin.

ARTICLE 12.

A Biographical Dictionary, containing a brief account of the first settlers, and other eminent characters among the magistrates, ministers, literary and worthy men, in New England. By John Eliot, D. D. *corresponding secretary of the Massachusetts Historical Society.* Boston; E. Oliver. 1809. 8vo. pp. 512.

An American Biographical and Historical Dictionary, containing an account of the lives, characters and writings of the most eminent persons in North America, from its first discovery to the present time, and a summary of the history of the several colonies, and of the United States. By William Allen, A. M. Cambridge; Hilliard and Metcalf. 1809. 8vo. pp. 632.

PERSONS acquainted with Dr. Eliot's qualifications for the work have long wished him to publish a New England Biographical Dictionary. His father* took a lively interest in the character and principles of the fathers of New England, and was intimate with their history. He was familiar with the literary, civil and ecclesiastical affairs of his own time; and a collector and preserver of documents relating to these subjects. He encouraged and assisted the disposition of his son towards the same pursuits; and at his death left many books and papers useful and precious to a lover of native history. Our author, succeeding to his father's pulpit, has been thirty

* See N. E. Biog. Dict. and American Biog. and Hist. Dict. article Andrew Eliot, D. D.

years a minister in the metropolis of Massachusetts. His station and his character have enabled him to profit by the field of observation and sources of intelligence, comprised in his local situation. "His taste always led him," he remarks in his preface, "to collect curious manuscripts and ancient books; he was favoured with many letters of the Hutchinson and Oliver families; and had free access to the books and manuscripts of the Massachusetts Historical Society. He has mostly written from one general mass of information, which he has been many years in collecting; but where he has been indebted for principal facts, he has pointed to the main source of his intelligence."

Viewing Dr. E. as possessed of many resources for this work, and apprized of his reputation for truth, equity, candour and goodness, we were prepared to bid it welcome, and to find it a valuable addition to our American library. We are not disappointed. We have found the performance in the main what we expected and hoped The author has recorded the principal facts relating to the men of influence and consideration in preceding periods, and made his comments upon them in his own natural and original manner. His sketches of the characters which he professes to delineate, with some exceptions, perhaps, for one or two, deserve confidence, as well as interest curiosity.

In history and biography, it has been observed, the whole should be told. This maxim, however true and useful, must be interpreted and applied by the help of common sense and common honesty, or it will have the same effect as if it was false and mischievous. It is more absolute in form than substance; and the whole, in fact, means a part; that is, all should be told that should be told; all that the indispensable purposes and laws of the narrative require, and as much more of what is worthy a record, as discretion, good nature and principle permit. In the accounts of the dead, that interest the living, and affect the prejudices and passions of the writer and reader, much is obtained, whatever beyond it may be desired, if the statements and delineations of the author are found to be the result of a sober compromise between a view to the completeness and to the effect of the story; between the desire of pleasing, and the obligation of justice; a care to escape censure as far as may be from any; and yet to challenge con-

fidence from all; between the credit and interest of the author, and the duties and feelings of the man.

Because many will be ready to pay for idle gossip or malicious tittletattle, is no reason why an author should debase his work by such ingredients. The infirmities and foibles of men, entitled to reverence and love, are not to be given for their character, nor too carefully set in a note book to be learned and conned by rote. Great and good men are not to be exposed to the scorn of the vile, or the ridicule of the laughing tribe, because they are not more than men. On the other hand, the virtues of worthy ancestors are not privileged to obtain a concealment of their serious faults. It is no proper expression of respect for their piety, in a biographer, to affect to overlook their superstition; nor for their wisdom, to refuse to mention their weakness; nor for their conscientious zeal, to be afraid to speak of their intolerance. The biographer is a debtor to the rights and feelings of relatives. Must he lacerate sensibility and incur resentment, for the sake of telling all he knows of this or the other great man's story, which yet will not bear telling? And who shall dare to treat with freedom the idols of party, and the favourites of a nation? What! in our free republick must we hesitate, whether or not to measure justice to publick characters? Liberty to utter falsehood we have to the utmost; in all reason there should be as much liberty to publish truth. Let the minions of a court and the tools of a despot write and speak only what will please their superiours. It is for their dastard spirits to endure the meanness of suppressing truth, of stifling conviction, of shrinking from the danger of delivering a round unvarnished tale. But we, we sons of liberty, subjects only by consent, makers and unmakers of constitutions at will; we whose first principle it is, declared in every bill of rights, that the press is free as air, and unrestrained as the wind, we surely are able to speak out, and utter what we know and think. Alas! it is not for parchment constitutions, nor any conventional establishments, to alter the nature of man, to remove all the obstacles to truth and sincerity. Even republicks do not furnish gods in the form of men, to exercise the whole power of political deliberation and function, and make it certain that being "honest," being "faithful," shall always be safe and advantageous. We have a sovereign, not less impatient of contradiction, nor less greedy of flattery and compliance than other sovereigns. We

have the sovereign people, the dominant party in church and state.

We may indeed record facts and opinions disagreeable to our master, without hazard, in ordinary times, of amercement or incarceration. If however we depend on an office, if we wish to gain or keep a pulpit, or turn our talents to account in a civil station, or perhaps a college, it will be always prudent to inquire how far we can speak our minds, and not endanger our living. If the author will be bought and read, must he not consult the taste of his customers, and deliver sentiments which they will be willing to hear? After all, how much truth may we look for in the accounts of conspicuous characters? If any man is deceived by a funeral sermon, it is his own fault. We are thought to be famous for doling pulpit and newspaper eulogies to the dead; so that it has been drily said, this is an excellent country to die in.

We do not controvert this idea, though it is more applicable to the former than the recent portion of our history. We admit it; but we believe the solution of the phenomenon is one, which does not reflect dishonour, on the whole, upon our moral character, nor perhaps imply any extraordinary vanity. In New England particularly, the spirit of sociality and neighbourhood has been a remarkable trait. Here men have not been cheap, as in old countries, overflowing with numbers; and every man is in some degree important and interesting to every other man. We have been accustomed to meet each other, as one community, weekly in the church, besides meeting at other times for civil purposes. A slight circumstance marks the tie supposed to connect the members of the same congregation. Even in the large towns it has been the custom, peculiar to us, for the person wishing the prayers of the congregation to be mentioned by name; all being considered as interested to know his case. The intimate dependence of the clergyman on his people, and the supposed good effect, where signs of distinction are few, of rendering this sort of posthumous honour to persons of consideration, have contributed, especially in past eras, to make funeral discourses, embarrassing and difficult of execution as they are, very numerous. These productions, though not entitled to unlimited confidence, are useful documents to the biographer who regards them according to their value. We are generally right in calculating that the preacher believes what he

says, though he fail to say all he believes. It is but humane and decent for him in his descriptions or allusions to stop at the outside of the character, where it will not bear to be viewed within; and it is equitable and christian to show a generous tenderness to the memory of those who are gone to answer for their faults at a higher tribunal. We may yet be satisfied that the orator will not designedly misrepresent the facts, which he undertakes to relate; and if he veil the imperfections of his subject, will not intentionally invest him with fictitious virtues. "A preacher," says Dr. E. "is to say nothing but good of the dead; a writer of lives nothing but the truth." The biographer, not less than the preacher, is allowed to judge with mercy of his brethren in frailty, without indulging his good nature in "panegyrical romances:" He is forbidden severity of censure, and all constructive accusations, grounded upon actions of a doubtful character. On the other hand, let him not, on a pretext of candour, take away moral distinction where it ought to be preserved, or refrain from stating truths which his readers have a right to know.

Many of the lives in a work of this nature can be, and indeed need be, nothing more than skeletons of facts. Single sermon divines, magistrates and civilians, who were estimable without being eminent, and whose lives were undiversified, may be despatched in a few lines. In a dictionary of biography, if proportion is observed, no article can be a memoir. Still the writer may be allowed to vary the length of his notices, not only in consideration of his subject, but his materials.

We must give Dr. Eliot the praise of much impartiality and independence. He does not awaken our distrust in his facts or comments by symptoms of professional bias, or the undue influence of political or ecclesiastical party. In most instances where he professes to delineate character, we see marks of nature and truth. He appears in general very conversant with the subjects of his notice, their works and actions, and makes a judicious estimate of their merits and defects. His observations often throw light upon events, unfold the springs of conduct, and serve to correct first impressions. He appears at home among the fathers of the northern colonies, whilst, as he observes, he has been more particularly attentive to the characters of those who lived between the peace of Paris and the commencement of the revolution. "The age of the writer made every thing impressive. He

was acquainted with those, who were active in our publick concerns, and has been favoured with written accounts, that are strengthened by the opinion of these, who are still alive."

The peculiarities of our puritan ancestors ought not, we humbly conceive, to be confounded with their excellencies. It is lawful to distinguish between their principles and their opinions; to claim to reverence their virtues, and not insist on all the forms in which they appeared; to hold in admiration their worth, and yet believe that they exhibited traits of human weakness and errour. We may venerate their religion, whilst we see, in the austere and polemick cast of their piety, the effect of their peculiar situation, and the spirit of the times in which they lived. Their religion was a business and a passion. They had a faith that could overcome mountains of difficulty; and a zeal that many waters could not quench. It was impossible that their high toned sentiments upon these subjects should not produce some extravagancies. When we peruse the history of such men, we shall always find instances, in which candour must admit that vanity, pride, and ambition nestled in the bosom of religion and patriotism. Dr. Eliot's natural and filial regard to our ancestors is perhaps sufficiently chastised by the considerations we have mentioned.

His style is his own, sometimes colloquial and familiar; with occasional sprinkling of puritanical phrase. Here and there it wants perspicuity and precision. The lives of Samuel Adams, Hutchinson, Eliot the apostle, and Roger Williams, are free from those defects in the structure of the sentences, and the arrangement of the materials, which we have observed in other parts of the work. These lives are the longest in the book, and are very satisfactory and pleasing specimens of the author's talent in biography. When the work shall come to a new edition, we hope many dates will be supplied; the list of works particularly be made more complete, and numerous errours of the press, besides those in the table of errata, be corrected. The Doctor has not mentioned, what the unequal execution of the work sufficiently proves, that he had not time to bestow on it the laborious accuracy which he desired. We are informed, it was resumed after being laid aside, and that the taskmasters, the printers, were importunate, and that after all, several articles were got up in too much haste. Notwithstanding these deductions, it is a most instructive and plea-

sant guide to those who have any desire to explore the paths of ancient times.

With a few remarks on particular articles, we shall dismiss the New England Biographical Dictionary, with our thanks to the author for doing so much and so well in this field of labour.

We shall reserve any comparative views we may wish to take of this work, and the similar one of Mr. William Allen, to be suggested when we notice the latter.

"PRATT BENJAMIN, a celebrated lawyer in Boston, and afterwards chief justice of New York, &c." We are obliged to protest against the view given of Judge Pratt, as both defective and erroneous. This article does not bear the impress of justice and liberality which the other parts of the work exhibit; and we think the biographer in penning it could not have reflected on the tendency of his remarks. We have always been accustomed to take pride in the name of Mr. Pratt, as among the early literary and scientifick men of our country; a man pre-eminently intellectual, and highly respected and beloved by the best judges of merit in his own time. Our biographer admits Mr P's splendid abilities. As a lawyer he stood first among men of great legal research and eloquence. It would have been well to note how well the recommendation of him by Pownal to the office of chief justice of New York was supported by the claims of his talents and distinction at the bar. He reflected lustre on the station. It has been often told by numbers of highest authority, who lived in his time, and who delight to talk him over, that when he took his seat on the bench of the supreme court of New York, he was treated with great coldness, and even disrespect, by the side judges and the bar; but that he had been in his chair but a few days in the first term, when a very intricate cause, which had been hung up for years, was brought before the court. Judge Pratt entered into it with quick and keen perception, caught its difficulties with wonderful success; and gave a statement of the case so luminous, profound and eloquent, that he became immediately the object of admiration to those, who were disposed, but not able, to withhold their applause. We have seen his answer to a respectful and affectionate address of the gentlemen of the bar in Boston, on his

departure for New York. It is the language of feeling and honourable sentiment.

As a politician, he was in Pownal's time of the whig or popular party, but no friend of license.

"When Pownal left the province, Pratt lost entirely the regard of the people. The merchants and mechanicks in the town were very indignant at his conduct in the general court in supporting a motion to send away the province ship. This ship, though owned by the government, was designed to protect the trade, and the merchants had subscribed liberally towards building her. Yet in the midst of the war, it was proposed by Pownal's friends, that this ship should leave the station, and the trade suffer merely for his personal honour and safety. The clamour was so great, that the governour found it necessary to take his passage in a private vessel. But the spirit of the people was not suddenly calmed. A larger town meeting than ever had assembled at Faneuil Hall, discovered their displeasure by leaving out Pratt and Tyng from the list of their representatives."

Audi alteram partem. We have heard additional statements, which give this business another complexion. As we have been told, the friends of Pownal alleged the compatibility of the compliment to his excellency and the interest of the province. According to their proposal, the ship was to leave the coast in time of war, it is true; but the period of her absence was to be from fall to spring, when she was commonly in harbour; and she would return to her station before the usual time of her being at sea in the opening of the year; meanwhile she was to have new sails and repairs in England, for which the governour was willing to be in advance to the province; and she was also to bring out the reimbursement money granted by Parliament. But the measure did not happen to take with the merchants or the people in general; and two persons, who wanted the places of Pratt and Tyng, finding the populace fermentable upon the subject, managed it so adroitly as to carry their point. Several days after the general court, which had voted the ship to the governour, had adjourned, four or five hundred heroes assembled in mob, and dismantled the frigate which was preparing for the voyage; and to vindicate their conduct, when they came to vote at the next election of representatives, of course passed over those gentlemen, whose proceeding had made it necessary for them to interfere and save the country. We do not mean to vouch for all these circumstances, because we have not fully examined for ourselves; but we apprehend they afford substantially the true

solution. "The inhabitants of that town," says the biographer, "could never love a man, who had no complacency in his disposition, nor urbanity in his manners; a man who emerged from low life to a high station, and despised those, who formerly knew him, even those from whom he received favours." Why here is enough to tarnish the memory of any man. But really the Doctor has gone too far. If there was any thing in Mr. Pratt's disposition or demeanour that bore the semblance of such faults as are here intimated, we are persuaded it was but semblance, or at least they did not exist in such a degree as to be given for his character; or deserve to stand out upon the piece, as they do in this sketch.

There is evidence that Mr. Pratt's domestick character was amiable. A person resident in his family for many years has always represented him in this light, and private documents remain, which confirm the impression. By those of his profession who knew him, particularly two gentlemen of distinguished name now alive, he has been mentioned indeed as somewhat high and quick in his feelings; but not deficient in urbanity; and in conversation and manners attractive and pleasing. The harsh animadversions we have cited were no doubt made by individuals, and by the biographer imagined true. We can believe that chief justice P. might have shown more solicitude to have his elevation forgiven by those who remembered him as once on their own level; and to be thought sensible of their favours received in his day of small things. But we also believe and know, that no man, however circumspect, can ever run *his* career, and not be unreasonably charged with self-consequence and ingratitude. The pride of the low will always dictate suspicions of the pride of the eminent, and benefits conferred by the narrow minded are a bargain for endless attentions and acknowledgements.

"What talents Judge Pratt possessed as a fine writer we cannot learn from any publication with his name. The verses found in his study, and published in the Royal American Magazine for April, 1774, discover a strong vigour of fancy. *If these were his own compositions, he ought to have exercised a fine genius for poetry!*"

These expressions convey a doubt, which we presume no one entertains. Our author was led to them partly by the title in the Magazine; "Verses found among the manuscripts of the late Hon. Benjamin Pratt, Esq. chief justice of the province of New York, *supposed to be written by himself.*" The idea that

no other poetical production ascribed to the same author has ever appeared, might seem to justify hesitation. We have been told of others, believed to be his, in print; one on *castle building*, another, lines on *leaving college*. As Mr. P's powers in poetry were celebrated in his life time as the strongest marks of his mind; as the evidence of his manuscripts has not been contradicted by any discovery or circumstance since the publication of these verses, they are clearly due to him. They were printed in the Anthology, June, 1807. We give one extract, the description of the soul hovering over the body in the hour of death, which has been justly said to contain as much vigour of thought, analogy and vividness of figure, and firmness of line, as any verses in the language.

> "As o'er a fen, when heaven's involved in night,
> An ignis fatuus waves its newborn light;
> Now up, now down the mimick taper plays,
> As varying zephyr puffs the trembling blaze;
> Soon the light phantom spends its magick store,
> Dies into darkness, and is seen no more."

Mr. Pratt was appointed chief justice of New York in 1761. He died January 5, 1763, aged 54 years.—Amer. Biog. Dict.

HUTCHINSON *(Thomas)* governour of Massachusetts bay. The description of this personage is graphical and entertaining. His character is presented in a light as favourable as we can be supposed to permit. Neither his faults nor his foibles are indeed omitted, but his virtues are also displayed. But what virtues will derive any recommendation from being practised by a man, with whom we the people have been used to associate nothing but depravity? Ought we not however at least to say he was as good a man as ambition would suffer him to be? We wish his temperance, his industry, his exactness in the duties of office, and exemplary observance of religious institutions, may be imitated by whig and tory. Dr. Eliot does not mention his religion; because perhaps it seems only a mode of ambition. But did he practise no acts of piety and virtue, but those which lay along in the same line with the objects of this master passion? After he went to England, where the reputation of piety was not necessary to serve any interested purposes, he did not discontinue his religious observances, nor appear ashamed of the puritan principles of his ancestors.

In regard to his ambition, we are assured, that notwithstanding his supposed greediness of office, he declined being governour when it was first proposed to him. His change of his political principles and party is dwelt on as the dark part of his character. We conclude he had no right to the mode of justification, commonly claimed and used by politicians, who leave and denounce their old associates, when they allege that not they, but their friends have changed; or at worst, that they only yield to new circumstances. Considering that governour Hutchinson was the only man of the day who saw the good effect of the "abolition of old tenour," and "introduction of a fixed currency," we think he had a right to "conceive himself the prince of politicians." (See p. 273.) We have been informed that he left finished a continuation of his history to his own time. If published, it would be read.

We present a short extract as a specimen.

"Mr. H. received the rudiments of his education at the north grammar school, and was admitted into Harvard College when he was only twelve years of age. His progress in literature was the subject of notice and applause. In 1727 he was graduated; but instead of following his studies and entering one of the professions, as was expected, he applied himself to merchandise. It seemed to be the most ardent desire of his soul to acquire property. Ambition and avarice frequently agitate the same breast; and he might attach an importance of character to wealth, which would enable him to gain any distinction he wanted as he advanced in life. He did not succeed in his commercial pursuits, but rather diminished than augmented his patrimony. His fellow townsmen regarded him more for his probity and honour than for his mercantile skill; they thought him capable of transacting publick business, and by their favour he was stimulated to bend his mind wholly to the study of history and political constitutions. He was chosen a selectman of Boston in 1738, and conducted with so much prudence and fidelity, that he was appointed by the town their agent to manage very important business in Great Britain, which he undertook and settled to their satisfaction. When he returned from London, he was chosen one of the representatives of Boston for the general court, and was annually elected to the same office, till he was advanced to the council board. In the house of representatives he acquired great reputation. He had the charms of oratory beyond any man in the assembly. There was equal fluency and pathos in his manner; he could be argumentative and smooth. He was active, diligent, plausible, and upon all occasions seemed to be influenced by publick spirit more than selfish considerations. Some who admired him for his good qualities were afterwards of a different opinion, and wondered how he could conceal his views under the veil of hypocrisy, or with the mask of dissimulation. In 1747 he was chosen speaker of

the house; but had the same influence among the members as when he led in their debates."

ADAMS SAMUEL, governour of Massachusetts.

This life is a favourable specimen of the author's manner. Mr. Adams appears in all the leading features of his character. How it happened, that in 1787 the patriot Samuel Adams became the accuser of his old and long tried political friends, and the associate of their opposers, at the expense too of one of his profound personal antipathies, is a problem to be solved by those who wish to understand the character of a democracy and its leaders. The biographer intimates, that the preference of General Lincoln to him for lieutenant governour convinced Mr. A. that he had been on the wrong side. It is in place to produce what we believe a correct miniature likeness of this gentleman, hit off in one sentence by one who knew and regarded him. "He was, in his best days, a good speaker and writer, a man of indefatigable perseverance, of a rare talent for making or dividing a party; a man, who, if he had his will, would have the whole world governed by the United States, the United States governed by Massachusetts, Massachusetts governed by Boston, and Boston governed by himself, and then the whole would not be intentionally ill-governed."

Of Governour HANCOCK our author observes—

"When the President of the United States visited Boston" [in the autumn of 1789, the first year of the federal government] "there was some obliquity or peculiarity in his behaviour, which renewed the old prejudices against him. It was thought he failed in certain attentions to that illustrious character, and he was in some danger of losing his popularity; for all classes of people looked upon Washington as the first of men."

Further he says not.

The account of this affair will interest those who are interested in Washington. It is well known that when Washington, "with a mind oppressed with more painful sensations than he had words to express," accepted the presidency, and undertook the more difficult task of guiding in peace the nation which he had saved in war, he thought it a proper expression of his respect to the nation, to take the tour of the country. Wherever he came, he was received with every mark of honour and regard that a grateful and confiding people could bestow. Mr. Hancock was willing to show him at-

tention, in any way which allowed the governour to take precedence of the president. The state, though confederate, was sovereign, and who greater here than its chief magistrate? So it was settled in his mind, that etiquette required his excellency to be waited on first in his own house by the president, and not make the advance to his illustrious visitor. The president, as appeared in the result, had different ideas. On General Washington's approach to Boston, at some miles distance, he was met by the governour's suite, and an invitation to dinner, but no governour. He means to present himself, thought General Washington, at the suburbs. But on arriving at the neck, he still missed the chief magistrate. He passed the long procession, and reached the entrance of the state house —but no governour. He stopped, and demanded of the secretary, if his excellency was above, because if he were, he should not ascend the stairs. Upon being assured he was not, he ascended, saw the procession pass, and then went to his lodgings. A message came from the governour's that dinner was waiting; the president answered by declining the invitation, and dined at home. Loud expressions of resentment were heard from all quarters at this slight offered the first of men, whom the town had received on their part with every possible celebration. They had not added an entertainment to their plan, because this was claimed by the governour. In the evening, two of the council came to the president with explanations and apologies in behalf of the chief magistrate; "he was not well," &c. "Gentlemen," said General Washington, "I am a frank man, and will be frank on this occasion. For myself, you will believe me, I do not regard ceremony; but there is an etiquette due to my office, which I am not at liberty to wave. My claim to the attention that has been omitted rests upon the question, whether the whole is greater than a part. I am told," said he, "that the course taken has been designed, and that the subject was considered in council." This was denied. One gentleman said, however, "it was observed that the president of the United States was one personage, and the ambassadour of the French republick another personage." "Why that remark, sir, if the subject was not before the council?" He added, "This circumstance has been so disagreeable and mortifying, that I must say, notwithstanding all the marks of respect and affection received from the inhabitants of Boston, had I anticipated it, I would have avoided the place." The next day the governour called

on the president, and the latter returned the attention, and so intercourse was opened.

There is no life of Whitefield, who might or might not be considered as a property of New England. He operated here with great effect, and died in our arms. He is mentioned kindly in a passage in the life of the good Dr. Appleton.

"While Mr. Whitefield was in the zenith of his popularity, the president, and other instructers of the college bore their testimony against him on account of the uncharitable and slanderous reports he made of the state of that seminary. He addressed a letter in reply, which was answered by the professor of divinity. Many pastors of the churches in Massachusetts and Connecticut also testified against the errours and disorders which then prevailed. Dr. Appleton was censured for his moderation, which was then a very unfashionable virtue, and he was requested by many zealous members of his own church, and by some of his brethren in the ministry, to admit that wonderful preacher into his pulpit. He continued steadfast, however, in supporting the interest and honour of the college. Mr. Whitefield was sensible of his errour, when riper years had tempered the fervour of his youthful spirit, and with christian candour he publickly acknowledged his fault. When Harvard Hall was burnt in 1764, he solicited benefactions in England and Scotland, and his kindness met with a grateful return. Every attention was paid him by the president and fellows of the university, on his last visit to America, and Dr. Appleton invited him to preach in his church. The scene was interesting: Mr. Whitefield was uncommonly affectionate in speaking of the aged divine in his prayer, and in his address to the people of his charge. His text was 1 Cor. iii. 11. Several ministers, who had always attended to Mr. Whitefield's preaching, observed, that he never displayed more eloquence, or delivered a more correct discourse."

We cannot be expected to criticise the respective articles in so multifarious a work. There is no species of work so easy to find fault with as a dictionary, and there is none which on account of the unavoidable number of its weak places, arising from the multitude and diversity of its subjects, may challenge so much allowance for its imperfections. If we speak of what the writer has not done, instead of what he has, we shall appear to know more than he, when we know nothing in comparison. Several of these lives might be more complete and less desultory. But how much must the biographer have read and remembered, to bring them to their present state. The sketches of Andross, Appleton, Balch, the Barnards, Belcher, Bernard, Belknap, Hubbard, Mather, Mayhew, Otis, Quincys, Shirley, Sewalls, and others, evince his knowledge of the good and bad great men, and respecta-

ble men of our country, his spirit of observation, and his equity and candour. We recommend the work to all who wish to see in remote periods the springs of subsequent transactions, and be acquainted with the men and times which are past.

(To be continued.)

ARTICLE 13.

Fragments in Prose and Verse, by Miss Elizabeth Smith, lately deceased: With some account of her life and character, by H. M. Bowdler. Boston; Munroe and Francis, and Samuel H. Parker. 1810.

Among the many readers of the popular romance of "Coelebs," there are probably few, at least on this side the Atlantick, who have not inquired respecting that "Elizabeth Smith," whose name is there connected with the *time-honoured* celebrity of Mrs. Carter. This inquiry is answered in the publication before us. A narrative, which, though short, is not superficial, and which has all the recommendations of simplicity and sincerity, invites our attention to the character and productions of an individual, whose acquirements were, certainly, of no ordinary class. The interesting subject of this memoir appears to have been peculiarly formed by nature and education for the character of a persevering student. A feeble constitution, and extreme timidity, concurred with early pecuniary privations in confining to literary pursuits, exclusively, that activity of mind, which society might otherwise have required and exhausted. If, therefore, as a linguist, Miss Smith be probably unequalled among her sex, she is no less remarkable for the systematick manner in which all her studies were pursued. Independent of natural frivolity, or fashionable dissipation, many circumstances combine to render the reading of a female, for the most part, desultory. Among the weightiest may be numbered the claims of social, and the petty, but inexorable requisitions of domestick life. From the daily recurrence of these, regular study, however pleasant, is frequently impracticable. To the latter only of them was Miss S. exposed; and she appears, from her biography, to have fulfilled her relative obligations with exemplary exactness; to have been equally amiable and intelli-

wisdom and consoling piety; especially of that patience, who, as described by the poet,

> "In meek submission lifts the adoring eye
> E'en to the storm that wrecks her!"

ARTICLE 14.

An Oration commemorative of the character and administration of Washington, delivered before the American Republican Society of Philadelphia, on the 22d day of February, 1810. *By Charles Caldwell, M. D.* Philadelphia; Fry and Kammerer. pp. 37.
An Oration delivered before the Washington Benevolent Society, in the city of New York, &c. By Peter Augustus Jay, Esq. New York; C. S. Van Winkle. pp. 23.

THE ingratitude of republicks has in every age been a topick of complaint for moralists, and the historian of after times will stigmatize our memory with equal justice and greater severity. Whether it be, that in such a form of government no single man is allowed to be the greatest benefactor to the state, or that the many competitors for popular favour distract and divide the affections of the multitude, we shall not discuss, because it would be useless, nor determine, because it would be hazardous. A nation that rewards its great men may always command their services: the palace of Blenheim incited the rivals of Marlborough, and the honours of Nelson make his successors pant for an opportunity to renew the glories of Trafalgar. The death of Washington was indeed bewailed in this country with more honest grief than that of any other great man of any time; but those who were desirous of honouring his memory were unable to do it in a manner suitable to the nation and his deserts. Some, who had been overshadowed and straitened in their growth by the gigantick eminence of his popularity, immediately sprung up and waved their branches in the light and warmth of a sky before unknown. Their joy was decently restrained before the people, but they taught that people to forget their duty. The paltry process of subscription in one place, and the beggarly expedient of a lottery in another, are the only means adopted in this generation, by which their posterity will behold a monument to the father of his country.

A society exists in the two principal cities of the United States, by which the birth-day of Washington has been celebrated; and the orations delivered on that occasion are now before us. They are each worthy of the subject, but of very different style. Mr. Jay's is more easy, and sometimes careless, but perspicuous and forcible. Mr. Caldwell's is laboured and swelling, ambitious of antithesis, and glowing with epithets. Extravagant hyperboles and gorgeous decorations are often objected to the writers of New England; but in the instance before us the same faults must have shocked a classical audience at Philadelphia. We cannot extract a portion from either, without injustice to the rest.

A grammatical inaccuracy of Mr. C. is remarked in two instances, which we are more solicitous to condemn, because it was a fault long remarked in the Scotch, and the vulgarism is equally common among our brethren of the south. "If we take a retrospect of the policy pursued for the last eight years, we *will* [shall] discover not a vestige of his scrupulous, his holy regard for the preservation of the constitutional balance of our government." A Frenchman, who had fallen into the water, was near losing his life on account of his exclaiming: "I *will be* drowned, nobody shall save me." *Should* and *would* are often perverted in the same manner. The use of those words can indeed hardly be determined by foreigners, but their perpetual recurrence in our native language renders the ignorance of their definite power and application more striking. We are every day warned by violation of the necessity of adhering to the laws of English grammar, and by men, whose education should make them as careful of their speech as of their morals. On that difficult part of etymology, our auxiliary verbs, some light may be obtained from a disquisition in Aikin's Athenaeum. Vol. ii. p. 250.

RETROSPECTIVE REVIEW.

ARTICLE 21.

The life and character of the Rev. Benjamin Colman, D. D. late pastor of a church in Boston, New England, who deceased August 29, 1747. By Ebenezer Turell, A. M. pastor of Medford.

Rev. ii. 19. I know thy—SERVICE.

... .Non nobis nati sumus.

Boston, New England; printed and sold by Rogers & Fowle. 1749. pp. 238.

THE subject of this memoir was one of the most liberal, learned and useful men of his profession. By the dignity, rectitude, and suavity of his manners, he conciliated many who had been prejudiced against him, some of whom did all in their power to injure his reputation. This we learn, not so particularly from the work before us, as from the report of others who were conversant with him. He had different sentiments from his clerical brethren upon the discipline and order of congregational churches; he incurred the resentment of the physicians of the town for his exertions to introduce inoculation, when the smallpox spread in the year 1721.* His attachment to governour Dudley made him political enemies. But he lost nothing by the rage of democrats and fanaticks; he died in peace and harmony with the various denominations of Christians; and all classes of men strewed blessings on his memory.

Mr. Turell married the daughter of Dr. Colman. He was a worthy man, and popular preacher, very fond of appearing in print, and zealously engaged in the controversies upon certain points of divinity which agitated the country in those days. His account of the life and writings of his father in law is introduced with a preface written by several ministers of Boston, who make this apology for not passing an encomium upon the performance, "that they knew the author did not desire it;" by which they discover their politeness, though they might not convince others they were sincere.

"The following sheets," say they, "present us with the man of God, taken from our head, in which the reverend author

* He wrote a defence of the character and conduct of Dr. Boylston.

has been at great labour under a tender state of health, and the constant avocations of his ministry, to search into letters, and other manuscripts, in order to compile and digest what is here given to the reader. Those who are acquainted with the fatigue and difficulty attending disquisitions of this kind, will read a life principally composed of such unconnected materials, with a reasonable candour." They say likewise, "that no written accounts will convey to strangers an idea of Dr. Colman equal to what we have raised of him, who have been so happy in his conversation, and seen him in all the decorum of pulpit oratory." They tell us, "that his finest productions were never printed; some of which might have appeared upon this occasion, if the appendix to this essay had not been suppressed."

Why these were suppressed, we have yet to learn, and sincerely regret the loss of the doctor's finest performances, if we may judge from those which have issued from the press.

The book is divided into ten chapters. *The first contains an account of his birth, parentage and education. The second, a narrative of a voyage to England, in a vessel which was taken by a French ship of war; The third, of his imprisonment.* Here he found friends among enemies, and received kindness from the hands of strangers. In the fourth chapter, we find considerable entertainment in the anecdotes of the London ministers, Mead, Howe, Bates, D. Williams and others, men who would adorn any age, eminent and faithful ministers, whose moral and social qualities were accompanied with the lustre of literary acquisitions. Mr. C. was present with these gentlemen, when they addressed King William after the assassination plot. Dr. Bates made one of his finest speeches. It is mentioned by some historians, that the king, with all his Dutch phlegm, was moved by the irresistible power of his eloquence, and for once, melted into tears.

We learn from Dr. Colman's writings, as well as from other accounts, that a coalition was formed between the presbyterian and independent ministers of London. It was retarded some weeks by a dispute between D. Williams and Mr. Howe, but ended happily. The christian charity of Mr. Howe makes him appear great and excellent among characters of real worth.

To this succeeds, *The relation of the invitation to return to New England; of his ordination in London; arrival in*

Boston; and particular circumstances of his settlement at the church in Brattle Street; of the many eminent services done by him after this settlement, and a general account of his discharging the pastoral office; of his service to Harvard College; also to the College at New Haven; his cares and labours for the Indians, and other benevolent exertions.

Such is the substance of the fifth and sixth chapters.

He proposed a plan for setting up charity schools in Boston, and for establishing a fund for the churches. He visited the schools and prisons, and encouraged every useful institution by his presence, his money, and his writings. During the year 1719, he wrote a pamphlet, proposing to have a publick market house, which excited great opposition in the town. Three buildings were, however, appropriated for the purpose. It is well known how these buildings were taken down; that the mechanicks assembled one night, arranged their business in orderly manner, and having fixed each man to his station, with their saws and axes laid all three of these houses prostrate with the ground. It excited no disturbance, and was done with very little noise. The inhabitants had an idea that if a place were fixed for provisions, it would create a tax for them to pay upon the articles of life, and that whilst they were carried through the town, convenience was united with cheapness. They were convinced afterwards of the absurdity of this opinion. Nothing has contributed more to the convenience, cleanliness, and health of the town, than the improvement of the markets.

The *seventh chapter* is very interesting. It contains an account *of Mr. Holden's benefactions*, and the bounties of the Hollis family. They gave vast sums to promote the cause of religion and learning in New England. The honourable Samuel Holden, Esq. was president of the bank of England, and at the head of the dissenters.

"Great and numerous were his bounties towards us, as appears by the receipts. In books and bills of exchange, to the amount of no less that 4847 pounds New England currency, to be distributed by Mr. Colman in works of piety and charity. And after his death, from Madam Holden and her virtuous daughters, no less than 5585 pounds."

This estimate must include the chapel in the college yard, which cost 400 pounds sterling, and was given at the request of Thomas Hutchinson, Esq. father to the late governour. The narrative of the donations of Thomas Hollis, Esq. is as follows.

"While Dr. Colman was pursuing the recovery of 160 pounds for two poor orphans, in 1718 and 1719, his letters fell into this gentleman's hands, whose heart was devising liberal things, and fixt it upon us, and the interest of learning among us, by the will of God, to that degree as has produced a profusion of bounties, for a long course of years, the fruits whereof will remain, as we trust, to all posterity, to the glory of God forever. There are found no less than fifty three letters* from Mr. Hollis to Mr. Colman, all relating to the college, in which are to be seen all the great and good things intended and done by him for New England, besides a multitude of others upon various occasions."

Mr. Thomas Hollis founded a professorship of divinity, a professorship of mathematicks and experimental philosophy; he gave a rich apparatus for the professor's use, worth 150 pounds sterling; he sent the Hebrew and Greek types; books to a great value for the library; also a fund for poor scholars, allowing ten pounds annually to ten ingenious youths, who are designed for the ministry.

"Mr. Isaac Hollis, minister of an antipedobaptist church in London, nephew of Thomas, was another of Mr. Colman's correspondents. He gave a bill of exchange, 340 pounds, New England currency, for the poor of our churches, and 20 pounds sterling annually to establish another mission to the Indians."

The correspondence of Dr. Colman was not confined to dissenting ministers. He wrote to the bishop of London, to Kennet, bishop of Peterborough, the celebrated Dr. Hoadley, bishop of Bangor. From the letters, it appears they were on the most friendly terms.†

* These are preserved in the archives of the college.

† Extract of a letter from the bishop of Peterborough, dated March 13, 1717.

"The dissenters have had one of the greatest merits, that of being true to their country, and to the balance of Europe, always well affected to the protestant succession, and very faithful subjects to King George, and firm adherents to his royal family. An advantage one would think might by this time be improved to their security and honour. And so undoubtedly it would have been, if they had pursued the steps of the good old puritans, and had once more the esteem of a peaceable and religious people; if they had been willing to join with the moderate bishops and clergy, and had complained only of innovations unknown to the first reformers, requiring only some few concessions to be made to them, shewing themselves truly tender of the peace and unity of the church, and always more zealous for a good life and works, than any other matter of contention. Such a spirit of God, in a still small voice,

The three concluding chapters of the life and character of Dr. Colman, exhibit him as a man of piety. There are some persons who think more of what is said in the prospects of death, when the mind is debilitated by age and infirmity, than of what men write or say in the vigour of their days. They will be gratified with an account of his private devotions, his meditations, family religion, &c.

All we need observe is, that he lived an excellent life, and therefore he had peace in death. Such a man will have his reward.

Wethink this piece of biography is worth preserving. It is now out of print, and only to be found in the libraries of the curious. Though rude in style and prolix in the manner, it is a curious collection of facts; and contains much information of the country, as well as of the New England churches. It also affords some good, plain, homely observations. The gentlemen who overlooked the work, had the character of classical scholars. Had they persuaded our author to omit certain passages, the book would have appeared to more advantage; for his garrulity sometimes descends to minuteness. His language and sentiments want refinement, and his facts are often trivial.

will at some providential time or other, heal all our breaches, and frustrate the hopes of the common enemy.

TO CORRESPONDENTS.

JURIDICUS was duly received, but we have been unable to obtain the book.

K. is very acceptable.

PHILOS was too late for our poetical department this month.

INTELLIGENCE.

TRANSLATED FOR THE ANTHOLOGY.

[We have just received from Hamburg, *Villers'* "*Coup-d'oeil sur l'etat actuel* de la litterature ancienne & de l'histoire en *Allemagne*. Rapport fait à la troisieme Classe de l'Institute de France." Mr. Villers is the author of a work on the reformation, which has been reprinted and much read in this country. This Report will furnish us with frequent and very interesting extracts relating to the literature of Germany for the last three years. We give, this month, selections on ancient literature.] ED. ANTH.

II.

LATIN LITERATURE.

LATIN literature, for several years past, seems to have enengaged a smaller proportion of the attention of the German literati, than Greek. We shall see, however, that it has by no means been neglected, and indeed that it is sufficiently respected. Cicero, especially, has recently been the object of their particular attention and research. This we shall discover by the numerous editions of his works, and by the critical discussions of which he has been the subject. Mr. Wieland, foreign member of this class, has recently published a German translation of the epistles of this prince of Latinity. The third and fourth volumes are not yet printed. This translation, in which its author has been long engaged, is accompanied by notes and a commentary similar to the learned and interesting commentary attached to the translation of Horace by the same writer. At the commencement of the first volume is a life of Cicero, written with uncommon elegance.

NOTICES.

1. Mr. Gaschen, of Leipsick, the Didot of Germany, to whom the literature of that country is under great and repeated obligations, is now printing carefully and elegantly, a "Corpus scriptorum Latinorum." The principal superintendant of this great literary undertaking is the learned Mr. Eichstadt, a professor in the university of Jena, and who also conducts the excellent literary paper in that city. The various departments are confided to gentlemen of acknowledged talents in criticism and philology, such as Mr. *Schutz*, Mr. *Martyni Laguna*, &c. Each author is preceded by an intro-

duction, and followed by critical annotations on the text. This collection is printing very rapidly.

Another body of the Latin classicks is printing at Vienna, by *Degen*; another at Erfort under the direction of Mr. *Bellermann*; a fourth was commenced at Gottengen by *Ruperti*, rector of the gymnasium at Stade; but this has been recently interrupted, after a considerable proportion had been published (the last was *Livy*, edited by Mr. *Ruperti* himself, 1808.) This, however, should not surprise us, considering the calamities of war, which have, for several years, exhausted the resources of Germany. On the contrary, our astonishment should rather be excited on beholding the numerous editions of the classicks, and among the rest, of Latin, which are daily issuing from the presses of that country; especially as they had already several of these collections, which had been recently published, which were entire and common, such as those of Halle, Nuremburg, Manheim, Deuxpont; which plainly indicates the literary energy of the nation, and the ardour with which they generally apply themselves to classical studies.

2. "M. T. *Ciceronis* Opera. Ad optimos ibros recensuit, animadversionibus criticis instruxit, indices et lexicon Ciceronianum addidit Chr. Dan. *Beckius*." This excellent edition of the entire works of *Cicero*, which is published as far as the fifth volume, was commenced several years ago, and is printing at Leipsick. Mr. *Beck* maintains the well known opinion of Markland and Wolf concerning the four orations which they suppose spurious; and in a critical excursion from the 612th to the 627th page of the fourth volume, he gives all the arguments for and against this literary paradox, which for several years has agitated the German literati, and which we shall again notice.

3. It is well known that those beautiful editions of the *philosophical works* of *Cicero*, which Davis published in England at the commencement of the last century, have become extremely rare. It was, therefore, an honourable undertaking by the learned Mr. Rath, of Halle, to reprint these works with the commentaries of Davis and the best criticks, to which he has added his own notes, so that these editions of Halle may be ranked among the best *variorum*. The fifth volume of this collection has just appeared (1808.)

Prof. *Gaerentz*, whose programma to the book on divination we shall notice, is preparing an accurate edition of the *Philosophical Works*. A Manheim bookseller, Mr. Loeffler, is publishing a selection of the Epistles, and has proceeded as far as the fifth volume; and a selection of Orations, which is published as far as the seventh volume; and Mr. Wetzel, of Liegnitz is publishing some of the Rhetorical Treatises. But a master of the critical art is engaged in this last; the learned Mr. Schutz, of Hall (one of the founders and first editor of the "General Journal of Literature.") The treatises on Rhetorick, published by him, are incorporated with that excellent collection or corpus of Mr. Gaeschen, which we mentioned above.

4. Before we leave Cicero, we must devote a few lines to the controversy occasioned by the well known opinion of Mr. Wolf. He was pardoned for declaring some of the speeches of the Roman orator spurious, a part of which had been previously suspected by Markland, and his arguments on this subject had appeared unanswerable. But the learned world was no longer passively silent, when this inflexible critick dared to doubt the authenticity of the famous oration pro *Marcello*, on which the admirers of *Cicero* had rested no inconsiderable portion of his glory. It was at Berlin, in 1802, that Mr. Wolf reprinted this oration, with a preface, in which he explained his motives in such a way as to render an attack difficult. However, Mr. *Olaus Wormius*, a Dane, professor of eloquence and ancient literature at Copenhagen, undertook it, and, in 1803, published a polemical tract with this title: "M.T. *Ciceronis* orationem, pro *M. Marcello*, *vetustæ* suspicione, quam nuper injiciebat. F. A. Wolfius, liberare conatus est Ol. Wormius." Mr. Kalau, of Franckfort, followed him into the lists, in 1804. The literary journals gave an account of this discussion with reserve and timidity. At last, in 1805, an antagonist worthy of Mr. Wolf entered the contest. The learned Mr. *Weiske* published his "Commentarius perpetuus et plenus in orationem Ciceronis pro Marcello." In his preface, Mr. *Weiske*, with ingenious pleasantry, proves by methods analogous to those of his adversary, that Mr. *Wolf's* work on *Cicero* could not be his, but must be some *pseudo Wolf's*, whose fraud was palpable. And, indeed, in an appendix, Mr. *Weiske* endeavours, in a more grave style of criticism, to prove,

that we might with equal propriety call in question the oration pro *Ligario*, the authenticity of which Mr. *Wolf* had conceded on several occasions. Mr. *Weiske* had already established his reputation, by his valuable commentaries on several of *Cicero's* works, and by an excellent edition of *Xenophon*. (Vid. conclusion.)

5. Prof. G. L. Spalding, of Berlin, one of the first German criticks, has published an edition of *Quinctilian*, as far as the third volume, which is worthy of that illustrious classick. In order to give a perfectly correct text, Mr. S. has not only examined the *editio princeps*, and the best succeeding ones; but he has collated thirteen manuscripts, eleven of which, it is true, were known before, but were never so critically examined. The two new manuscripts came from *Wolfenbuttel* and *Zurich*. Several literary gentlemen, *Porson*, *Ruhnken*, have assisted the author with materials. He has added to his commentaries, several very curious dissertations on the orator *Labienus*, on the *Rhetorick of Theodectes*, on that by Aniximenes for Alexander (generally attributed to Aristotle) and many others, which it is impossible to detail here.

6. "L. An. *Senecae*, Philosophi, Opera omnia quae supersunt, recognovit et illustravit Frid. Ernest *Ruhkopf*." (Lips. Libr. Weidmannia.) The fourth and last volume of this fine edition of *Seneca* is just published. Its estimable author did not live to enjoy the completion of his labour.

7. Mr. C. G. Aug. Erfurdt, a learned instructer in the gymnasium at Merseburg, has published an edition of *Ammianus Marcellinus*, which was projected by the late *Wagner*, and which deserves to be ranked among the *Variorum*. "*Ammiani Marcellini* quae supersunt, cum notis integris, Fr. Lindenbrogii, Hevr. et Hadr. Valesiorum, et Jac. Grononii, quibus Th. Reinesii quasdam, et suas adjecit J. Aug. Wagner. Editionem absolvit Car. G. A. *Erfurdt*." (Lips. 1808, tom. 3; oct. forma maj.) Independently on the critical purity of the text, on the various readings, the notes, indices, and biographical sketches; the reader will find in this edition a valuable tract by Heyne: "Prolusio censuram et ingenium historiarum *Am. Marcellini* continens."

8. The ancient Bipont press has lately published an edition of *Vitruvius*, at Strasburg. An edition of this author, in two volumes 4to. by Mr. Rode, had appeared at Berlin. But Mr. Schneider, a learned professor at Franckfort on the Oder, to

whom the publick are indebted for the best Greek lexicon extant, has recently published a Vitruvius, which surpasses all the others, and deserves to be ranked among the *Variorum*. It was printed at Leipsick by Mr. *Goeschen*, and we say enough when we pronounce the execution handsome and correct. It is in four volumes. The first contains the text, the others contain the notes, explanations and indices.

9. The following editions of Latin prose writers have been published, which deserve to be noticed. Two of *Cornelius Nepos*, one of which was by Mr. Paufler of Neustadt. One of *Justinus*, to which the late Mr. Oberlen contributed. One of *Pliny* the younger. One of *Aurelius Victor*. One of Boethius. One of the *Centimetrum of Servius*, &c.

10. The last years have not been so fertile as the preceding ones in the production of editions and commentaries on the Latin poets. But it was only because the harvest was already so abundant, that we have been able only to glean. Who would dare to undertake an edition of Virgil, after the last one at Leipsick, by the illustrious Mr. Heyne, which this great critick has retouched for the last time? Yet an edition of Virgil, with notes, has been recently published; but it was intended merely for a school book. Several editions of *Horace* have been published; one of *Ovid*; one of *Persius*; one of *Plautus*. We must notice particularly one of *Tibullus*, with valuable notes by Dr. Wernderlich, a young man, secretary to the library of the university at Gottingen, and now professor. 1808.

11. Mr. J. G. S. Schwabe published, in 1806, at Brunswick, an edition of *Phaedrus*, purely classical, and which surpasses every preceding one. (2 volumes, large octavo.) In 1779, Mr. Schwabe published an edition of this poet, with a very respectable commentary. The reader will here find not only a very well written life of *Phaedrus*, but a minute and critical account of the manuscripts and different editions of that poet, of his commentators, imitators, and translators. Mr. Schwabe has added an "Appendix fabularum Aesopicarum è Mss. Divionensi et aliis," and also the four books of Aesopian fables by *Romulus*, according to the Dijon manuscript, and an old edition printed at Ulm, by J. Zeiner. The celebrated Lessing, who directed the publick attention to the ancient fabulists, had long since advised to the reprinting of *Romulus*.

12. Two other editions of Phaedrus appeared in 1806 and 1807, the one at Posen, and the other at Anspach, but they were intended merely for the use of schools. These we shall not notice particularly, any more than the editions of other authors, which have been published for the same purpose, or those which do not rise above mediocrity.

In the course of the following article I shall mention a few treatises on the Greek tongue. I did not think it proper to notice those on the Latin language, as we generally attach less importance to them. There are some, however, which deserve our notice, particularly the one I have in my mind's eye, and which rather embraces grammar in general; "Philosophical elements of Etymology, particularly in the relation of German to Latin," by Mr H. Kunhardt, Professor in the Gymnasium at Lubeck, an excellent school, under the direction of skilful masters, and one which occupies a high station among the valuable institutions of this kind, which are scattered throughout Germany. Mr. Kunhardt is preparing an edition of Sallust with notes.

III.

GREEK LITERATURE.

The labours of the German literati offer us a rich collection of productions, in the different departments of Greek literature. The classical spirit of Greece seems to have revived among them, and is hailed with a sort of enthusiasm. Elegant editions and critical researches multiply, and ancient science makes palpable progress. If we inquire to what particular objects these labours are directed; we shall be answered, that among the poets, Homer and the tragedians, and among the prose writers, Plato, have principally attracted the attention of the learned. The causes which induced the selection of Plato are probably foreign from philology, and must be referred to the great philosophical fermentation which has agitated Germany during the last twenty five years. Finally, the Greek language, its grammar and theory, have elicited several very valuable literary works, some of which will be mentioned in this article.

NOTICES.

1. The commencement of the present century has been rendered illustrious in the annals of Hellenism by the publication of two editions of Homer; one by Mr. *Heyne*, in 1802, ("*Homeri* carmina, cum brevi annotatione. Accedunt variae

lectiones et observationes veterum grammaticorum, cum nostrae aetatis critica. Vol. 1—8. continentia Iliadem) and the other by Mr. Wolf, in 1804 (Homeri et Homeridarum* opera et reliquiae.) I should abuse your patience if I should enter into details on the character and tendency of the works of these two great criticks. They are universally known, and it is enough for me to recal them to your recollection. The discussions they have occasioned, the polemical pieces they have called forth (among which the "Refutation of a literary paradox, &c." by Mr. *St. Croix*, and the "Life of Homer," by Mr. *Delisle de Sales*," must be placed in the first rank) the learned investigations in the various literary journals, the consequent collision between the schools of Mr. Heyne and Mr. Wolf; every thing has tended to shed new light upon the writings and the life of the prince of poets,† and to investigate several important points in history and criticism. We regret, that the little leisure allowed to Mr. Heyne forbids us to hope for an edition of the Odyssey, similar to his Iliad.

2. We shall now point out some other labours, which relate to Homer, or to those who have continued and added to him.

—"Homeri Hymni et batrachomyomachia: denuo recensuit auctario animadversionum et varietate lectionis instruxit atque Latinè vertit A. Matthiae, Lipsiae 1805." This is the same learned critick, who published, in 1800, "Animadversiones in Hymnos Homericos, cum prolegomenis de cujusque consilio, partibus, aetate."

Homeri Hymni et Epigrammata; edidit G. Hermannus, Lips. 1806.

Professor *Tychsen*, of Gottingen, published, the last year, a very valuable edition of *Quintus Smyrnaeus*, which has done great honour to German criticism. It was printed at Stras-

* This expression (Homeridarum) for which Mr. Wolf has been attacked, is very proper at the head of an edition which contains not only the two great poems, but also the smaller ones, the hymns, epigrams, &c. The most scrupulous orthodoxy has not decided these pieces to be absolutely Homer's. Hemsterhuis and his school have frequently made use of the expression Homeridae, and we all recollect the famous "Epistola critica in Homeridarum hymnos," by Ruhnken, which appeared at Leyden, in 1749.

† We must not forget the learned researches, which were published on this occasion by professor *J. Leon Hug*, of Friburg, "On the invention of alphabetical writing, and its use in the most remote antiquity. (Ulm, 1801, in quarto, with plates.)

burg by the Bipontine typographical society. He completed his revision of the text, on which he had been long engaged, by comparing it in the course of his travels with all the manuscripts extant in Europe. He found those at the Escurial, at Munich and Naples the most useful. Mr. Tychsen had previously published, in 1783, a "Commentatio de Quinti Smyrnaei Paralipomenis Homeri, qua novam Carminis editionem indicit." At the head of the last edition is a new and interesting dissertation on the work and its author, and the sources whence he drew his opinions. The second volume will contain the various readings, a comparison of the different manuscripts, some remarks by Mr. Heyne, and the indices.

To conclude whatever regards, not only Homer, but the events he sang, we mention the following work: "Coluthi de raptu Helenae Carmen Gr. ad fidem Codd. Mss. cum notis J. D. *Lennepii*, et Ph. Mich. *de Scio*, ejusdemque versione Lat. metrica; et *Lennepii* animadversionibus ac suis notis edidit L. H. *Teucherus*. Lips. 1808." As the notes of Lennep on the poem of *Coluthus*, and the translation into Latin verse by Michael *de Scio*, had become very rare, we are under obligations to Mr. Teucher, for uniting them in one new edition. Mr. Teucher is very much occupied in reprinting. He has recently reprinted a variorum edition of a historical work by Hesychius; another, "de septem urbis Romae miraculis," by Philo of Byzantium; one of the poems of Tryphiodorus; of the Chiliad of Tzetzès, &c. &c.

3. The beautiful fragments which have come down to us under the name of Hesiod, and a part of which are certainly very ancient, although often reprinted, commented upon and translated, still require more from the hand of the critick than any other classical poetry; or in other words, modern criticism has yet done nothing for Hesiod. Here every thing must be originated, even the principia. The critick must commence with an examination of the first materials, with the separation of the true and spurious, and the history of the fragments, before he can engage in the restoration and interpretation of the text. This immense task has been undertaken by Professor C. F. Heinrich, of Kiel. We can easily imagine what the sciences of antiquity and Hellenism will gain by a labour, such as the one in which Mr. Heinrich is now engaged, on the fragments attributed to one Hesiod, or to several. This learned gentleman has already proved by his

edition of "Hercules' buckler," that such an undertaking is not too great for him. ("*Hesiodi* scutum Herculis cum Grammaticorum Scholiis Graecis. Emendavit et illustravit atque praemissa praefatione ad C. J. Heynium, edidit C. F. Heinrich." Breslau, 1802.) He will soon publish, in a small edition of Hesiod, the concentrated result of his profound investigations, of his long and laborious researches; but he intends in a larger work to explain whatever is necessary for the criticism, the history, and the perfect translation of these ancient poems. We venture to predict, that this work of Professor Heinrich will be worthy the regard and estimation of the republick of letters.

An edition of *Hesiod*, by Mr. Lennep, has been announced; but this will be printed for a purpose, and from causes entirely different from the preceding. It is merely intended to make a part of an Amsterdam edition of the Greek classicks, some of which are already published.

4. As I am going to speak of the critical labours, which have been bestowed on the Greek tragedians, it will not be improper to commence by a notice of the interesting researches of Professor Boeckh, of Heidelberg, into the authenticity of every thing which has come down to us as the work of the three principal tragedians :—"Graecae Tragaediae principum, Aeschyli, Sophoclis, Euripidis, num ea quae supersunt et genuina omnia sint et forma primitiva servata, an eorum familiis aliquid debeat ex iis tribui." (1808.)

5. That valuable edition of Aeschylus, with a Latin translation and notes, which Mr. Schutz of Halle reprinted, for the second time, in 1800 and 1801, and which is now in the hands of every literary man, has been recently reprinted for the third time, with additions and corrections.* Mr. Bothe, of Berlin, also published an edition of this poet, with a translation, notes, &c. in 1805.

*Mr. Wunderlich, of Gottingen, whom we have already mentioned as the editor of an edition of Tibullus, has just published (1809) "Observationes criticae in Aeschyli Tragaedias, Tragediarumque reliquias." (Got. 196. pp. 8vo.) He there exposes the errours in the common text of Aeschylus, and proves that no one has yet taken the trouble of collating the old editions of this poet. Mr. Wunderlich has already executed a part of this task, and that circumstance renders his succeeding labours very interesting. His observations are expressed in very pure Latin; an excellence which always proves the degree of familiarity, which a writer can boast with classical antiquity.

6. The labours of Mr. Erfurdt upon Sophocles (four volumes of which were already published, and had created an eager impatience for the rest) have been further promulged by the publication of a fifth volume (1808) containing the Oedipus Tyrannus—"Sophoclis Tragaediae septem, ac deperditarum fragmenta, emendavit, varietatem lectionis, scholia notasque tum aliorum, tum suas adjecit. C. G. A. *Erfurdt.* Accedit Lexicon Sophocleum, etc." (Leipsick & Riga.)

7. Mr. Ern. *Zimmerman* published at Franckfort, in 1808, the three first volumes of a very respectable edition of *Euripides*:—"*Euripidis* Dramata et fragmenta fabularum deperditarum edidit; scholiis, versione latina, observationibus et Lexico Graecitatis Euripideae illustravit, etc." These volumes contain only the text and a Latin translation.

The learned Mr. *Matthiae*, also, promises an edition of Euripides in four vols. 8vo.

The four tragedies of the same poet by Richard Porson, printed in 1797, and soon sold off, have been twice reprinted at Leipsick, in rapid succession, in 1804 and 1807, with material corrections, notes and useful tables by Mr. Schaefer. These impressions, indicating where they were printed, "Editio in Germania altera," have been extensively circulated even in England, where the sale of national books reprinted in foreign countries is permitted by act of parliament; provided they contain additions to the amount of one sheet; an honourable measure, and one which bears the impress of real respect for science.

8. The third and last volume of an edition of *Aristophanes*, by Phil. *Juvernezzi*, which was printed at Leipsick with the Greek scholiasts, &c. has been recently published, (1808.) But the publick will soon be gratified with one which Mr. Schutz is preparing, and which will be ranked among the variorum. The following will be its title:—"Aristophanis Comoediae XI. ac deperditarum fragmenta, cum scholiis antiquis. Textum Graecum et scholia recensuit, versionem Latinam correxit, integrasque superiorum editionum, Kusterianae, Berglerianae, Brunckianae, aliorumque virorum doctorum, notas suis animadversionibus auxit, apparatum historicum indicesque locupletissimos addidit, etc." (Lips.)*

* The following work has also been announced, for which we can pledge only the name of Mr. Bothe: "L. Hotibii, Rigensis, *Lectiones Aristophaneae.* Editionem curavit, F. H. *Bothe.*" (Berol. large octavo.)

9. Mr. Beck is now publishing, at Leipsick, the second volume of a respectable edition of *Appollonius Rhodius*, with scholiasts, commentaries, &c.

10. *Empedocles agrigentinus.* De vita ac philosophia ejus exposuit, carminum reliquias ex antiquis scriptoribus collegit, resensuit et illustravit, praefationem et indices adjecit M. Fr. Guill. Sturtz." (1805. 1 vol. 8vo. by Mr. Goeschen, Leipsick. The same gentleman has published a "Lexicon Xenophonteum," which was commenced by his late master, Mr. Thieme. (4th vol. 1804.) In 1805, he published an admirable collection of the historical fragments of "Pherecydes, Hellanicus and Acusilaus." In 1807, a Dion Cassius, and a corrected and elaborate edition of Mattaire's "Greek dialects." Finally, he has just published (1809) a treatise, "De dialecto Macedonica et Alexandrina." (Leipsick, 1 vol. 8vo.)

11. We shall have little to notice in the Greek Lyrical Poets, except a third edition of Mr. Degen's Anacreon. Prof. Kuithan has published this year at Dortmund, an Essay in which he attempts to prove that the Olympick hymns of Pindar are not only dramatick in their nature; but that they are really dramas. The author has attached to this curious dissertation, his researches into the basis of Greek prosody.*

12. Lastly, a critical edition of Aesop's Fables: "*Αἰσώπειοι μῦθοι. Fabulae Aesophicae* Graecae, cum adnotationibus. *J. Hudsoni* et J. M. *Heusingeri.* Accessit index omnium vocabulorum, etc." (Lips. 1808.)

13. Turning to the Greek prose writers, the first we meet is *Herodotus.* The labours of Prof. *Borheck* on this patriarch of historical composition, are so well known that it is unnecessary for me to detail them. The eagerness of the publick has been so great, that Mr. Borheck is already compelled to publish a new edition of *Herodotus*, which is now printing at Lemgo.

Several years since, the publick impatiently expected the continuation, which Mr. G. H. Schoefer had announced, of the edition of *Herodotus*, commenced by Prof. *Reitz*, but which was interrupted by his death. At last, the second volume of this fine edition appeared with this title; "*Herodoti* Halicarnassi Historiarum Libri IX. Musarum nominibus inscripti;

* A third edition of Valkenaer's Theocritus, has just been published by Ettinger at Gotha, 1809. (Editio emendata et cum scholiis lectis.)

edit. F. V. Reitzii, morte interruptam contin. G. H. *Schaefer.*" (Lip. 1808.) The new editor acknowledges that he has taken advantage of the learned notes on Herodotus, by Mr. Larcher.

14. The third volume of a critical edition of *Diodorus Siculus*, by Prof. *Eichstaedt*, is just out of the press.

(To be continued.)

From the London MONTHLY MAGAZINE.

THE new East India college, at Hailcybury, Hertfordshire, was a few months since completed. It is a very neat and handsome structure, composed entirely on the Grecian model, after the designs of Mr. William Wilkins, jun. It consists of four sides, forming a quadrangle, with a well proportioned square in the centre. The principal front, of free stone, faces the east, and commands a distant view of the high north road, from which it has a very beautiful appearance. In this front are the chapel, dining hall, and library ; the kitchen and offices composing one wing, and the principal's apartments the other. The other three sides contain separate apartments for one hundred and twenty students, having a recess for a bed, and a closet for books, in each, so that every student has a commodious apartment to himself. The centre and wings of these three sides of the quadrangle also contain houses for the professors, and several lecture-rooms, besides the various offices necessary for the college-servants, &c. The grounds belonging to the college are now laying out agreeably to a plan of Mr. Repton, and when completed, will, together with the building, be a great improvement to that part of the county ; while the institution itself will be a lasting memorial of the zeal of the East India Company in the cause of literature and science, as well as the source of benefit and advantage both at home and in India. The nomination of students to the college is vested in the directors, and is, in fact, a virtual appointment as writers. The terms of admission are one hundred guineas per annum.

.....

The following subjects are proposed for the chancellor's prizes at Cambridge, viz.—For Latin verses : " Pyramides Egyptiacae."—For an English essay : " What are the arts, in the cultivation of which the moderns have been less success-

ful than the ancients ?"—For a Latin essay : "In Philosophiâ quae de Vita et Moribus est illustranda, quaenam praecipuè Sermonum Socraticorum fuit excellentia ?" The first of the above subjects is intended for those gentlemen of the university who have not exceeded four years from the time of their matriculation ; and the other two for such as have exceeded four, but not completed seven years.

.....

One of the most remarkable facts in the history of geography, is communicated by letters conveyed in the last ships from the Cape of Good Hope. The island of Bossen, or Penguin, sometimes called Seal Island, at the western extremity of Table Bay, has entirely disappeared beneath the waters. An earthquake was felt at Cape Town, in December, only two leagues distant, by which some damage was occasioned to the houses, but we do not find that any lives were lost at that place ; and it is supposed that the convulsion extended to Bossen. The island was about two miles in length and one in breadth, and was, although flat, somewhat more elevated above the surface of the sea, than the contiguous island of Elizabeth. The Dutch, when in possession of the Cape, kept a guard of twenty four men on Bossen ; and it was employed as a place of banishment for criminals, to the number of from seventy to a hundred, who dug limestone to supply materials for the buildings on the adjacent continent. No women were then permitted to reside here, not even the wife of the port master. It was not allowed that strangers should visit it, since a Danish ship, which had lost great part of her crew, and was refused assistance at the Cape, sent a boat on shore, dispersed the guard, and received on board as many malefactors as were necessary to navigate her to Europe. At the southern extremity of the island, a flag was hoisted on the approach of any vessel.

.....

M. Vauquelin, in the name of the Committee of the Chemical Arts, has lately reported on a manufacture of tallow for candles, professed to be purified from all animal substances of an injurious nature, to be free from all moisture, and not at all discoloured. "The tallow," says he, "which I carefully examined, is demi-transparent, perfectly dry, and sonorous. It is indeed so very dry, that when a blade of iron is passed over it, only lightly touching it, it gives an extremely lively phos-

phorick light, occasioned, according to all appearance, by an electrick motion; for when this tallow is recently melted, and the surrounding air is extremely dry. the mere passing of the hand on it is sufficient to produce sparks. The dryness of this tallow is still farther demonstrated by its perfect transparency when melted: at the temperature of boiling water, neither bubbles nor clouds are discernible. This tallow, it is affirmed, may be kept without any discoloration or rancidity for two years. The candles made of it are extremely white, their light is very pure, they emit little or no smoke, they do not gutter or run, and require snuffing less frequently than others. They are about five per cent. higher in price than those of common manufacture."

.....

M. Amatus Goujon Bonpland, the companion of M. Von Humboldt, in his travels, has been appointed chief inspector of the domain of Malmaison, with a considerable salary. He will probably continue the splendid work, entitled "*Le Jardin de Malmaison*," interrupted by the death of Ventenat, as soon as the second part of his "*Plantes Equinoxiales*" is finished.

Extract of a letter from a gentleman of Boston, now on a voyage in the Mediterranean, to one of his friends.

"PORT MANDRY, Coast of the Morèa, Dec. 13, 1809.

"With all your knowledge of geography, you may be puzzled to know where we are. If you look at the chart, and finding Athens, proceed S. E. about forty miles, you will see Port Mandry. It is a charming little harbour, with Long Island in front, which shelters it from a furious wind now raging on the ocean, which drove us here for security. We left Malta the 2d. bound to Smyrna. For four days we had an extraordinary run, and got up with the islands; during one or two days the wind was hardly perceptible; but there were *certain* indications of a storm, and we were rejoiced to make this port. We just saved our distance; for on the night of the 7th it blew tremendously; and in fact there has been a raging, though dry N.E. wind ever since, and we have no prospect of a change. I have amused myself by going ashore, and have been much interested by the reflection that I am in ancient Greece. There is no settlement within six miles of this shore; but, beyond the uncultivated hills which form an

amphitheatre around the harbour, we descended to an extensive and beautiful valley, where we found a few of the natives sowing barley. They were dressed in the Turkish manner, with turbans and loose trowsers; they have mustachios, which render them formidable in appearance; but my dog *Carlo* routed a band of them, notwithstanding their whiskers. Their ploughs are like our own, and they use small oxen. They were very civil in their deportment, and invited us to go up to their town; but we declined, as it was a long walk, and we deemed it imprudent to trust too much to their politeness. We made a bargain for some provisions, and they sold us a bullock for five dollars, goats for a dollar each, ten fowls for a dollar, and two hundred and fifty eggs for a dollar. Cheap as these articles appeared to us, our pilot assured us that we had been grossly *taken in ! ! !* The hills abound with hares, partridges, wild turkeys, &c. but they are shy. When I go hunting, I generally forget my purpose, and seek for some remains of antiquity, until a partridge bursts from my feet, and reminds me of my original intention. There is a mountain rising from the shore to the height of nearly half a mile: On the side of it are the ruins of a marble building; a semicircle remains, but the rest of it has fallen, and the stones now left are crumbling and decaying. Beyond it there is a square of stones, which appear to be the remnants of a tower. Going to the summit of the mountain, a sailor found a piece of white marble, which seems to have been part of a pillar, with an inscription upon it, in Greek, yet there are no houses within the precincts of this place. The whole mountain is covered with small pieces of marble and stone, which cannot, from their appearance, *belong* to it: If we knew all that has been, we should wonder at the awful changes effected by time. I went to view the marble, and conceiving it to be *portable*, and finding our good mate and hearty sailors obliging as ever, we took some ropes and hauled it from the height, where it probably has remained for ages, to the shore, and from thence we brought it to the ship. I have forgotten all my Greek, or else I might divine the purport of the inscription, which is ΚΥΕΝΕΙΔΕΣΣΕΤΟΕ."

CATALOGUE,

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR MAY, 1810.

Sunt bona, sunt quædam mediocria, sunt mala plura. *Mart.*

NEW WORKS.

* A Discourse delivered in Cambridge, in the hearing of the University, April 8th, 1810. By David Osgood, D. D. Cambridge.

* The New Conspiracy, or a History of the Negro Plot, with the Journal of the proceedings against the conspirators at New York, in the years 1741—2; together with several interesting Tables, containing the names of the white and black persons arrested on account of the conspiracy; the times of their trials; their sentences; their executions, by burning and hanging; names of those transported, and those discharged; with a variety of other useful and highly interesting matter. By Daniel Horsmanden, Esq. New York; Southwick and Pelsue.

* Dr. Rees's New Cyclopedia, No. 24. Boston; West and Blake.

The Statutes at large; being a collection of the Laws of Virginia, from the first session of the Legislature, in the year 1619. Vol. I. Richmond; S. Pleasants.

Memoirs of Frederick and Margaret Klopstock, translated from the German. Boston; Farrand, Mallory and Co.

The Mourner, or the Afflicted Relieved. By Benjamin Grosvenor, D. D. "As one that comforteth the mourner." "To him that is afflicted, pity shall be shewn." Boston; John West and Co.

* An Address to the independent citizens of Massachusetts, on the subject of the approaching election, exhibiting a view of the leading measures of the Jefferson and Madison administrations. Worcester; printed at the Spy office, March, 1810.

A Discourse addressed to the first parish in Hingham, on the day of Fasting, April 5th, 1810. By Joseph Richardson, A. M. Boston; W. Pelham.

* The History of South Carolina, from its first settlement in 1670, to the year 1808, in two vols. By David Ramsay, M. D. New York; David Longworth. 8vo.

* Desultory Reflections upon the ruinous consequences of a non-renewal of the Charter of the Bank of the United States. By M. Carey. Philadelphia.

The American New Dispensatory. Containing, I. General Principles of Pharmaceutick Chemistry. Chemical Analysis of the articles of Materia Medica. II. Materia Medica, including several new and valuable articles, the production of the United States. III. Preparations and Compositions. The whole compiled from the most approved modern authors, both European and American. To which is added, an Appendix, containing, A definition of the nature and properties of the Gases; by a Fellow of the Massachusetts Medical Society. Medical Electricity and Galvanism. On Medical Prescriptions. An abridgement of Dr. Currie's Reports on the use of Water. The Cultivation of the Poppy Plant, and the Method of preparing Opium. Several useful Tables. The whole compiled from the most approved authors, both European and Ameri-

*Such books, pamphlets, etc. as are designated by this mark (*) may be found at the Boston Athenaeum.

can. By James Thacher, A. A. & M. S. S. Boston; T. B. Wait and Co. 8vo. pp. 529.

NEW EDITIONS.

The Lay of the Last Minstrel, by Walter Scott, Esq. Boston; Farrand, Mallory and Co.

* Vol. IV. of Hume's History of England. Boston; William M'Ilhenny.

Vol. III. of Reports of Cases argued and ruled at Nisi Prius, in the Court of King's Bench and Common Pleas. By Isaac Espinasse, of Gray's Inn, Esq. barrister at law. A new edition, with improvements, by Thomas Day, counsellor at law. Boston; Farrand, Mallory and Co.

A Treatise on Covenanting with God. By Benjamin Trumbull, D. D. pastor of the church in New Haven. To which is added, a Sermon on Godly Fear. By Charles Backus, D. D. late minister of the gospel at Somers, Connecticut. New York; Williams and Whiting. Price 44 cents.

An English Spelling Book; or an Introduction to the Art of Reading. By James Pike, author of the Columbian Orthographer. Boston; Munroe and Francis. Price 20 cents.

The Dangers and Duty of Young People: A Sermon delivered in the Presbyterian Church in Cedar Street, New York, April 1, 1810. By John B. Romayn, D. D. New York; Williams and Whiting. Price 31 cents.

* Observations on our Lord's conduct as a Divine Instructer; and on the excellence of his moral character. By William Newcomb, D. D. archbishop of Armagh. First American edition. Charlestown; S. Etheridge, jun.

A New Geographical, Historical and Commercial Grammar, and present state of the several Kingdoms of the World. To which are added, 1. A Geographical Index, with the names of the places alphabetically arranged. 2. A Table of the Coins of all nations. 3. A Chronological Table of Remarkable Events, from the creation to the present time. By William Guthrie, Esq. The astronomical part by James Ferguson, Esq. F. R. S. To which have been added, the late Discoveries of Dr. Herschell, and other eminent astronomers. First American edition. 2 vols. 8vo. Price $5 50. Boston; E. Larkin.

A Treatise on the Law of Marine Insurance. By Samuel Marshall, serjeant at law. Boston; Farrand, Mallory and Co. 2 vols. 8vo. Price $12.

Erasmi Colloquia quaedam selecta & Corderii Colloquiorum centuria selecta, without the English translation. Portsmouth; Charles Tappan.

Vol. III. of a New Literal Translation from the original Greek, of all the Apostolical Epistles. With a Commentary, and Notes, Philological, Critical, Explanatory, and Practical. To which is added, a History of the Life of the Apostle Paul. By James Macknight, D. D. author of a Harmony of the Gospels, &c. The first American, from the second London edition. In 6 volumes. To which is prefixed, an account of the Life of the Author. Boston; Wm. Wells and T. B. Wait and Co. Price to subscribers $2 50. Before the publication of the 4th volume, which is now in the press, the price of subscription will be raised to $3.

WORKS PROPOSED AND IN PRESS.

Robert M'Dermot, of New York, proposes to publish by subscription the Builder's Practical Guide; or a Treatise on Practice. An original work on Architecture. By James O'Donnel.

Manning and Loring have in the press, Butterworth's Concordance, to be published in September next.

William M'Ilhenny, Boston, has in press, to be published without delay, a Journal of a Tour to the Hebrides, with Samuel Johnson, LL. D. By James Boswell, Esq. containing some poetical pieces by Dr. Johnson, relative to the tour, and never before published: a series of his conversation, literary anecdotes, and opinions of men and books: with an authentick account of the distresses and escape of the grandson of King James II. in the year 1746. From the London edition, revised by the author.

Proposal by Samuel Wood, of New York, for printing by subscription an Abridgement of the Book of Martyrs. To which will be prefixed, a brief collection of the most remarkable passages and living testimonies of God and faithful Martyrs in all ages: and of the corrupt fruits of the false church in the time of apostacy, &c.

C. and A Conrad and Co. of Philadelphia, propose publishing the History of the Expedition of Captains Lewis and Clarke, through the continent of North America, performed during the years 1804, 1805, and 1806, by order of the government of the United States.

S. Etheridge, of Charlestown, proposes to publish, by subscription, in a neat 12mo. volume, the Practice of True Devotion, in relation to the end as well as means of Religion, with an office for the Holy Communion. By Robert Nelson, Esq.

Mills Day, New Haven, proposes to publish, by subscription, an edition of the Hebrew Bible, without points, from the text of Van der Hooght; carefully correcting the small number of typographical errours which occur, by a comparison with the large Bible of Kennicott.

I. Riley, of New York, has in the press the following works, which will be published the next month.

5th vol. Johnson's Reports.

14th (or 2d vol. new series) Vesey, jun's. Reports.

1st vol. Campbell's N. P. Reports.

4th vol. Henning and Munford's Reports.

Sheppard's Touchstone of Assurances. 2 vols. 8vo.

Shultz's Travels on an inland Voyage through the States of New York, Pennsylvania, Virginia, Kentucky, Ohio, Tennessee, and through the Territories of Indiana, Louisiana, Mississippi and New Orleans, including a tour of upwards of five thousand miles, performed in the years 1806 and 1807. 2 vols. 8vo. maps and plates.

My Uncle Thomas. 2 vols, 12mo. by Le Brun.

The Dominican. 2 vols. 12mo.

Coelebs in search of a Wife. 2 vols. 18mo.

Wm. Wells and T. B. Wait and Co. propose publishing, by subscription, The Philosophy of Rhetorick. By George Campbell, D. D. F. R. S. Edinburg, principal of the Marischal College, Aberdeen. A new edition, with the author's last additions and corrections. In two volumes. A biographical notice of the author, from authentick sources, (not contained in the English edition) will be prefixed to the work. Price to subscribers $2 per volume.

They also propose publishing, The Four Gospels, translated from the Greek, with preliminary Dissertations, and Notes critical and explanatory. By the same anthor. Price to subscribers 2 dollars per volume in neat boards.

THE

MONTHLY ANTHOLOGY,

FOR

JUNE, 1810.

FOR THE ANTHOLOGY.

ON THE STATE OF THE EDUCATION OF THE DEAF AND DUMB IN EUROPE.

If the art of instructing the deaf and dumb of the human race to converse with their fellow men and women cannot be traced to times of very remote antiquity, it is not however to be ranked among the discoveries which belong *in principe* to the present age. We know of works upon the subject of teaching the deaf and dumb to think, and write, and to learn useful arts, published as early as the beginning of the seventeenth century. I shall mention one in the Italian language, by a Signor Affinate, printed in 1606, and another in Spanish, by Don Juan Pablo Bonet, printed in 1620. These two publications are generally reputed to be the oldest upon the subject extant. Dr. Ammann, a Swiss physician, who taught several deaf dumb children in Amsterdam to speak, above a hundred years ago, has left us his *Surdus loquens*, printed in 1692, and his *De Loquela*, printed in 1700. In addition to these documents of what has been done long before our generation, there are sufficient proofs, that within a very few years after the publication of the Italian and Spanish works just quoted, and before Doctor Ammann began to instruct any person whatever, some Englishmen of considerable learning and ingenuity likewise conceived the extensive and almost astonishing idea of teaching the deaf dumb to understand the ordinary conversation of other persons, and to speak intelligibly themselves; thus, as it were, breaking down the barrier of destiny, to lead these unfortunates into a complete participation of the mighty medium possessed by the rest of the children of men for the

developement and expansion of the human mind, as well as for the purpose of binding us more firmly by the pleasures to the duties of social intercourse. The faculty of speech was thenceforward made known to those desolate beings, who had seemed to be for ever excluded from its advantages; and this benevolent art has been practised with the intermission of very short intervals, in some part of Great Britain, ever since.

The physiological principles, which must have led to the first conception of the possibility of teaching those persons to speak who are dumb from deafness, and not from want of the articulating organs, are very simple.

Hearing is the universal medium of intercourse among men; it is also the regulator and medium by which men are guided, and learn to express their thoughts to one another by sounds, that is, to speak. Hearing excites the child to make exertions for the production of sounds, like those which, day after day, it learns to understand are the usual signals of things, of thought and will, among its protectors and its playfellows. Hearing is at the same time the criterion by which a child is enabled with ease to judge of every sound, and to regulate its first attempts at moulding and exercising its organs in a way which shall produce sounds like those uttered with such effect by the persons from whom it has to claim assistance and affection.

A deprivation of the sense of hearing from the period of infancy, whether accidental or constitutional, having universally had for a concomitant a deprivation of oral speech, it became the received opinion, that where the sense of hearing was not to be excited, it was likewise impossible to enable the person labouring under that deficiency to understand breathing language, and equally so to pronounce intentioned, intelligible sounds.

Nevertheless, these sounds are produced by certain motions, modulations or appulses of organs of or within the mouth. These organs are all necessary or useful for other purposes important in the animal economy, and indispensable to a deaf person as well as to any other. And deaf persons usually have these organs as perfect as persons who hear thoroughly well. And like causes like effects.

Again, these sounds, and the concealed motions which produce them, are accompanied with visible and distinct appearances.

The sense of seeing is very acute. And as our sense of hearing is always observed to seem stronger and more accurate in the dark, because then all our powers of attention are concentered upon that one medium of perception, so with the deaf, their sense of seeing is generally quicker than ours, because better exercised, and that the force of their attention is not divided or called off by the attractions of a sense so powerful as that of hearing. If then, ordinary persons can take notice of many, out of the great variety of changes the muscles of the face undergo in pronouncing a set of articulate sounds, and that we admit (what it is impossible to deny) that sounds which are distinct are, as we have already hinted, produced by distinct motions ; it must follow to the comprehension of every reasoning mind, that the acute and well exercised sight of a deaf person, whose undivided attention is bestowed unremittingly to that single object, may gradually learn to distinguish the motions exhibited on the countenance in pronouncing any word ; and that he may at length succeed in making the very same motions, which (exactly the same—effected in the same manner—) cannot fail of producing the very sounds uttered by people who have learned to speak by hearing.

The literati of France, not over much inclined to allow credit to the inventive spirit of their proud maritime neighbours, or self complacently predisposed to claim all such merit for themselves, dispute with England the palm of superiour genius and humanity, in respect to the unfortunate dumb and deaf. Their various governments have, since the foundation laid by their munificent Bourbons, certainly done much to attract the attention of the universe, and to claim the principal merit among the powers of the earth which are most systematically desirous to ease the afflicted from the oppressive weight of evil. The world looks with admiration at the progress of the schools of De l'Epée and Sicard, in which the communications of thought are however carried on by a language not intelligible to the generality of men : the glory of their neighbours is, that they first, in despite of seeming impossibility, taught to operate in favour of the speechless the last of miracles,—to impart to them the gift of tongues, and that in England the bounty of private individuals keeps pace with the munificence of the princes of other countries.

The celebrated Sir Kenelm Digby, who figured as an author in the beginning of the seventeenth century, from 1630

to 1660, gives an account of a deaf-dumb young man, who was taught to know what was spoken to him.

Dr. Wallis gives, in the Philosophical Transactions, Abridgment Nos. 61 and 245, a very minute description of the method by which he taught one, a deaf *and* dumb pupil, to write; and some general notions upon the manner in which he instructed another, a deaf-dumb person, to speak. The first, a Mr. Daniel Whalley, was taught by the doctor to understand the English language mentally, and to become such a proficient in writing, that he could express his own thoughts readily upon paper, and comprehend what was written to him by other persons; the second was Mr. Alexander Popham, brother in law to the Earl of Oxford.

It is remarkable, that notwithstanding instances so conclusive as these, and all which had been done in Italy, in Spain, and in Holland, as well as in England, the physiological fact, that those persons who are born deaf are not necessarily dumb likewise, or destitute of the reasoning faculties, did not begin to be universally considered, much less admitted, until it received in France a splendid demonstration by the success of the Abbé de l'Epeé in that celebrated experiment which has served as the ground work of the pleasing comedy distinguished by his name, in the French language, and performed in English under the equally appropriate title of DEAF and DUMB. The progress which had been made in other countries, however satisfactory in most instances, and convincing in the result, was from lamentable fatality of but partial extension, and seemed, after some uncertain duration, to be lost in obscurity. The consequence was, in the intervals, that many minds endued with valuable natural qualities remained buried under the accumulating rust of neglect, and confounded with hopeless ideots. Mr. De l'Epée's success attracted the attention of monarchs, and many of the most elevated among the crowned regulators of nations have, since that epocha, deemed it highly becoming their glory to notice this science in the manner the most efficient. Several establishments are, at the present moment, in a state of activity in various parts of Europe, under the immediate patronage, and in most instances at the expense of the sovereigns. The example was set by France: Germany followed: The countries in which, judging by the most ancient documents that have come to our knowledge, the light of theoretical publicity was first thrown

upon this curious subject, have joined in the benevolent undertaking. While the free contributions of private individuals support in England the greatest purely benevolent establishment of the kind perhaps in existence; two other institutions for the children of rich people are rendered productive of very ample incomes to their proprietory instructers. In Denmark and in Russia the respective governments have recently established royal and imperial foundations for the education of the deaf and dumb to the highest degree of attainment of which they may be susceptible.

Upon a subject so intimately connected with philological and liberal knowledge, and peculiarly interesting to the mind either of curiosity or benevolence, it may be acceptable to know what, in the various institutions of this nature now in being, has been done, where they are established, and by whom, as well as under whose auspices. A sketch of the various methods practised in those institutions will enable the inquiring mind to judge of their comparative advantages, and, if the heart or genius prompt, to contribute to the extension of the blessing.

The want of an establishment of this kind is a reproach in the system of universal instruction, which, at least in the spirit of our republican institutions, is recognized by the fundamental laws of the United States. Possessed of the knowledge, should the subject be taken up by our federal or state legislature, there shall not be wanting a person willing to direct the course of instruction—and disinterestedly.

C. M. MANN,

Professor of Languages and of the Belles Lettres.

New York, May 8, 1810.

(To be continued.)

REMARKS ON THE UTILITY OF CLASSICAL LEARNING.

(Continued from page 309.)

II. I NEED not spend much time in refuting the second objection, "That these languages, when acquired, are not worth the labour." There never was a man of learning and taste, who would not deny the fact. Those persons are most delighted with the ancient writers, who understand them best; and none affect to despise them, but they who are ignorant of

their value.—Whether the pleasure and profit arising from the knowledge of the classick tongues is sufficient to repay the toil of acquiring them, is a point which those only who have made the acquisition are entitled to determine. And they, we are sure, will determine in the affirmative. The admirer of Homer and Demosthenes, Virgil and Cicero, Xenophon and Cesar, Herodotus and Livy, will tell us, that he would not for any consideration give up his skill in the language of those authors. Every man of learning wishes, that his son may be learned; and that not so much from a view to pecuniary advantage, as from a desire to have him supplied with the means of useful instruction and liberal amusement. It is true, that habit will make us fond of trifling pursuits, and mistake imaginary for real excellence. The being accustomed to that kind of study, and perhaps also the pride, or the vanity, or simply the consciousness, of being learned, may account for part of the pleasure that attends the perusal of the Greek and Roman writings. But sure it is but a small part which may be thus accounted for. The Greeks were more passionate admirers of Homer and Demosthenes, and the Romans of Virgil and Cicero, than we; and yet were not under the necessity of employing so much time in the study of these authors, nor, consequently, so liable to contract a liking from long acquaintance, or to be proud of an accomplishment which was common to them with all their countrymen.

The knowledge of the classicks is the best foundation to the study of law, physick, theology, rhetorick, agriculture, and other honourable arts and sciences. In polite nations, and in companies where the rational character is held in any esteem, it has generally been regarded as a recommendatory talent. As a source of recreation, for filling up the intervals of leisure, its importance has been acknowledged by many names of the highest authority. And surely the muses are more elegant, more instructive, and more pleasing companions, than dogs, horses, gamblers, or sots: and in attending to the wisdom of former ages, we may reasonably be thought to pass our time to better purpose, than in hearing or helping about the censures, calumnies, and other follies, of the present.

III. It has been said, that "school-learning has a tendency to encumber the genius, and, consequently, to weaken rather than improve the mind." Here opens another field for decla-

mation. Who has not heard the learned formality of Ben Johnson opposed to Shakespeare's "native wood-notes wild;" and inferences made from the comparison, very much to the discredit, not of the learned poet only, but of learning itself? Milton, too, is thought by some to have possessed a superfluity of erudition, as well as to have been too ostentatious in displaying it. And the ancients are supposed to have derived great benefit from their not being obliged, as we are, to study a number of languages.

It is true, a man may be so intemperate in reading, as to hurt both his body and his mind. They who always read, and never think, become pedants and changelings. And those who employ the best part of their time in learning languages, are rarely found to make proficiency in art or science. To gain a perfect knowledge even of one tongue, is a work of much labour; though some men have such a talent this way as to acquire, with moderate application, a competent skill in several. Milton, before he was twenty years old, had composed verses in Latin, Italian, and Greek, as well as in English. But the generality of minds are not equal to this; nor is it necessary they should. One may be very sensible of the beauties of a foreign tongue, and may read it with ease and pleasure, who can neither speak it, nor compose in it. And, except where the genius has a facility in acquiring them, and a strong bias to that sort of study, I would not recommend it to a young man to make himself master of many languages. For, surely, to be able to express the same thought in the dialects of ten different nations, is not the end for which man was sent into the world.

The present objection, as well as the former, is founded on what every man of letters would call a mistake of fact. No person who understands Greek and Latin will ever admit, that these languages can be an incumbrance to the mind. And perhaps it would be difficult to prove, even by a single instance, that genius was ever hurt by learning. Ben Johnson's misfortune was, not that he knew too much, but that he could not make a proper use of his knowledge; a misfortune, which arose rather from a defect of genius or taste, than from a superabundance of erudition. With the same genius, and less learning, he would probably have made a worse figure.—His play of Catiline is an ill-digested collection of facts and passages from Sallust. Was it his knowledge of Greek and

Latin that prevented his making a better choice? To comprehend every thing the historian has recorded of that incendiary, it is not requisite that one should be a great scholar. By looking into Rose's translation, any man who understands English may make himself master of the whole narrative in half a day. It was Johnson's want of taste, that made him transfer from the history to the play some passages and facts that suit not the genius of dramatick writing: it was want of taste, that made him dispose his materials according to the historical arrangement; which, however favourable to calm information, is not calculated for working those effects on the passions and fancy, which it is the aim of tragedy to produce. It was the same want of taste, that made him, out of a rigid attachment to historical truth, lengthen his piece with supernumerary events inconsistent with the unity of design, and not subservient to the catastrophe; and it was doubtless owing to want of invention, that he confined himself so strictly to the letter of the story. Had he recollected the advice of Horace, (of which he could not be ignorant, as he translated the whole poem into English verse), he must have avoided some of these faults:

> Publica materies privati juris erit, si
> Non circa vilem patulumque moraberis orbem,
> Nec verbum verbo curabis reddere, fidus
> Interpres; nec desilies imitator in arctum,
> Unde pedem proferre pudor vetat, aut operis lex.*

A little more learning, therefore, or rather a more seasonable application of what he had, would have been of great use to the author on this occasion.—Shakespeare's play of Julius Cesar is founded on Plutarch's life of Brutus. The poet has adopted many of the incidents and speeches recorded by the historian, whom he had read in Sir Thomas North's translation. But great judgment appears in the choice of passages. Those events and sentiments that either are affecting in themselves, or contribute to the display of human characters and passions, he has adopted; what seemed unsuitable to the drama is omitted. By reading Plutarch and Sophocles in the original, together with the Poeticks of Aristotle and Horace's epistle to the Pisoes, Shakespeare might have made this tragedy better; but I cannot conceive how such a preparation,

* Ar. Poet. vers. 135. See Dr. Hurd's elegant commentary and notes.

had the poet been capable of it, could have been the cause of his making it worse. It is very probable, that the instance of Shakespeare may have induced some persons to think unfavourably of the influence of learning upon genius; but a conclusion so important should never be inferred from one instance, especially when that is allowed to be extraordinary, and almost supernatural. From the phenomena of so transcendant a genius, we must not judge of human nature in general; no more than we are to take the rules of British agriculture from what is practised in the Summer islands.—Nor let it be any objection to the utility of classick learning, that we often meet with men of excellent parts, whose faculties were never improved, either by the doctrine or by the discipline of the schools. A practice which is not indispensably necessary, may yet be highly useful. We have heard of merchants, who could hardly write or read, superintending an extensive commerce, and acquiring great wealth and esteem by the most honourable means: yet who will say, that writing and reading are not useful to the merchant? There have been men eminent both for genius and for virtue, who in the beginning of life were almost totally neglected: yet who will say, that the care of parents, and early habits of virtue and reflection, are not of infinite importance to the human mind?

Milton was one of the most learned men this nation ever produced. But his great learning neither impaired his judgment, nor checked his imagination. A richer vein of invention, as well as a more correct taste, appears in the Paradise Lost, written when he was near sixty years of age, than in any of his earlier performances. Paradise Regained, and Samson Agonistes, which were his last works, are not so full of imagery, nor admit so much fancy, as many of his other pieces; but they discover a consummate judgment; and little is wanting to make each of them perfect in its kind.—I am not offended at that profusion of learning which here and there appears in the Paradise Lost. It gives a classical air to the poem: it refreshes the mind with new ideas; and there is something, in the very sound of the names of places and persons whom he celebrates, that is wonderfully pleasing to the ear. Admit all this to be no better than pedantick superfluity; yet will it not follow, that Milton's learning did him any harm upon the whole, provided it appear to have improved him in matters of higher importance. And that it did so, is

undeniable. This poet is not more eminent for strength and sublimity of genius, than for the art of his composition; which he owed partly to a fine taste in harmony, and partly to his accurate knowledge of the ancients. The style of his numbers has not often been imitated with success. It is not merely the want of rhyme, nor the diversified position of pauses, nor the drawing out of the sense from one line to another; far less is it the mixture of antiquated words and strange idioms, that constitutes the charm of Milton's versification; though many of his imitators, when they copy him in these or in some of these respects, think they have acquitted themselves very well. But one must study the best classick authors with as much critical skill as Milton did, before one can pretend to rival him in the art of harmonious writing. For, after all the rules that can be given, there is something in this art, which cannot be acquired but by a careful study of the ancient masters, particularly Homer, Demosthenes, Plato, Cicero, and Virgil; every one of whom, or at least the two first and the last, it would be easy to prove, that Milton has imitated, in the construction of his numbers.—In a word, we have good reason to conclude, that Milton's genius, instead of being overloaded or encumbered, was greatly improved, enriched, and refined, by his learning. At least we are sure this was his own opinion. Never was there a more indefatigable student. And from the superabundance of classick allusions to be met with in every page of his poetry, we may guess how highly he valued the literature of Greece and Rome, and how frequently he meditated upon it.

Spenser was learned in Latin and Greek, as well as in Italian. But either the fashion of the times, or some deficiency in his own taste, inclined him to prefer the modern to the ancient models. His genius was comprehensive and sublime, his style copious, his sense of harmony delicate: and nothing seems to have been wanting to make him a poet of the highest rank, but a more intimate acquaintance with the classick authors. We may at least venture to say, that if he had been a little more conversant in these, he would not, in his Shepherd's Calendar, have debased the tenderness of pastoral with the impure mixture of theological disputation; nor would he have been so intoxicated with the splendid faults of the Orlando Furioso, as to construct his Fairy Queen on that Gothick model, rather than according to the plan which Homer

invented, and which Virgil and Tasso (who were also favourites with our author) had so happily imitated. It is said to be on account of the purity of his style, and the variety of his invention, and not for any thing admirable in his plan, that the Italians in general prefer Ariosto to Tasso :*—and indeed we can hardly conceive, how a tale so complex and so absurd, so heterogeneous in its parts, and so extravagant as a whole, should be more esteemed than a simple, probable, perspicuous, and interesting fable. Yet Spenser gave the preference to the former; a fact so extraordinary, considering his abilities in other respects, that we cannot account for it, without supposing it to have been partly the effect of a bias contracted by long acquaintance. And if so, have we not reason to think, that if he had been but equally conversant with better patterns, his taste would have acquired a different and better direction ?

Dryden's knowledge of foreign and ancient languages did not prevent his being a perfect master of his own. No author ever had a more exquisite sense of the energy and beauty of English words ; though it cannot be denied, that his aversion to words of foreign original, and his desire on all occasions to do honour to his mother-tongue, betrays him frequently into mean phrases and vulgar idioms. His unhappy circumstances, or rather perhaps the fashion of his age, alike unfriendly to good morals and good writing, did not permit him to avail himself of his great learning so much as might have been expected. The author of Polymetis has proved him guilty of many mistakes in regard to the ancient mythology : and I believe it will be allowed, by all his impartial readers, that a little more learning, or something of a more classical taste, would have been of great use to him, as it was to his illustrious imitator.

* The Academicians *della Crusca* published criticisms on Tasso's *Gierusalemme Liberata ;* but those related chiefly to the language, and were founded in too rigorous a partiality for the Florentine dialect. But "the magnificence of Tasso's numbers and diction, together with his great conformity to epick rules, will for ever overbalance Ariosto's superiour gracefulness and rapidity of expression, and greater fertility of invention. The *Jerusalem* will always be the more striking, and the *Orlando* the more pleasing of the two poems."

Baretti on Italy, vol. I. p. 252

I know not whether any nation ever produced a more singular genius than Cowley. He abounds in tender thoughts, beautiful lines, and emphatical expressions. His wit is inexhaustible, and his learning extensive; but his taste is generally barbarous, and seems to have been formed upon such models as Donne, Martial, and the worst parts of Ovid: nor is it possible to read his longer poems with pleasure, while we retain any relish for the simplicity of ancient composition. If this author's ideas had been fewer, his conceits would have been less frequent; so that in one respect learning may be said to have hurt his genius. Yet it does not appear, that his Greek and Latin did him any harm; for his imitations of Anacreon are almost the only parts of him that are now remembered or read. His Davideis, and his translations of Pindar are destitute of harmony, simplicity, and every other classical grace. Had his inclinations led him to a frequent perusal of the most elegant authors of antiquity, his poems would certainly have been the better for it.

It was never said, nor thought, that Swift, Pope, or Addison,* impaired their genius by too close an application to Latin and Greek. On the contrary, we have reason to ascribe to their knowledge of these tongues, that classical purity of style by which their writings are distinguished. All our

* "Mr. Addison employed his first years in the study of the old Greek and Roman writers; whose language and manner he caught at that time of life, as strongly as other young people gain a French accent, or a genteel air. An early acquaintance with the classicks is what may be called the good-breeding of poetry, as it gives a certain gracefulness which never forsakes a mind that contracted it in youth, but is seldom or never hit by those who would learn it too late. He first distinguished himself by his Latin compositions, published in the *Musae Anglicanae*; and was admired as one of the best authors since the Augustan age, in the two universities, and the greatest part of Europe, before he was talked of as a poet in town. There is not perhaps any harder task than to tame the natural wildness of wit, and to civilize the fancy. The generality of our old English poets abound in forced conceits and affected phrases; and even those who are said to come the nearest to exactness are but too often fond of unnatural beauties, and aim at something better than perfection. If Mr. Addison's example and precepts be the occasion, that there now begins to be a great demand for correctness, we may justly attribute it to his being first fashioned by the ancient models, and familiarized to propriety of thought, and chastity of style."

Tickel's account of the life and writings of Addison.

most eminent philosophers and divines, Bacon, Newton, Cudworth, Hooker, Taylor, Atterbury, Stillingfleet, were profoundly skilled in ancient literature. And every rational admirer of Mr. Locke will acknowledge, that if his learning had been equal to his good sense and manly spirit, his works would have been still more creditable to himself, and more useful to mankind.

In writings of wit and humour, one would be apt to think, that there is no great occasion for the knowledge of antiquity; it being the author's chief aim and business, to accommodate himself to the manners of the present time. And if study be detrimental to any faculty of the mind, we might suspect, that a playful imagination, the parent of wit and humour, would be most likely to suffer by it. Yet the history of our first-rate geniuses in this way (Shakespeare always excepted) is a proof of the contrary. There is more learning, as well as more wit, in Hudibras, than in any book of the same size now extant. In the Tale of a Tub, the Tatler, and the Spectator, the Memoirs of Martinus Scriblerus, and in many parts of Fielding, we discover at once a brilliant wit and copious erudition.

I have confined these brief remarks to English writers. But the same thing might be proved by examples from every literary nation of modern, and even of ancient Europe. For we must not suppose, that the Greek and Latin authors, because they did not study many languages, were illiterate men. Homer and Virgil were skilled in all the learning of their time. The men of letters in those days were capable of more intense application, and had a greater thirst of knowledge, than the generality of the moderns; and would often, in defiance of poverty, fatigue, and danger, travel into distant lands, and visit famous places and persons, to qualify themselves for instructing mankind. And, however learned we may be in modern writings, our curiosity can hardly fail to be raised in regard to the ancient, when we consider, that the greater part of these were the work, and contain the thoughts of men, who had themselves been engaged in the most eventful scenes of active life; while most modern books contain only the notions of speculative writers, who know but the theory of business, and that but imperfectly, and whose determinations upon the principles of great affairs, and the feelings and sentiments peculiar to active life, are little better

than conjecture.—At any rate, may we not affirm, that "without the aid of ancient learning, genius cannot hope to rise to those honours to which it is entitled, nor to reach that perfection to which it naturally aspires?" The exceptions are so few, and so singular, that it is unnecessary to insist upon them.

Were we to consider this matter abstractly, we should be led to the same conclusion. For what is the effect of learning upon a sound mind? Is it not to enlarge our stock of ideas; to ascertain and correct our experimental knowledge; to give us habits of attention, recollection and observation; and help us to methodise our thoughts, whether acquired or natural, as well as to express them with perspicuity and elegance? This may give a direction to our inventive powers, but surely cannot weaken them. The very worst effect that classical learning can produce on the intelligent mind, is, that it may sometimes transform an original genius into an imitator. Yet this happens not often; and when it does happen, we ought not perhaps to complain. Ingenious imitations may be as delightful, and as useful, as original compositions. One would not exchange Virgil's Georgick for twenty such poems as Hesiod's *Works and Days*, nor Pope's Eloisa for all the Epistles of Ovid. The sixth book of the Eneid, though an imitation of the eleventh of the Odyssey, is incomparably more sublime; and the night-adventure of Diomede and Ulysses, excellent as it is, must be allowed to be inferiour to the episode of Nisus and Euryalus. Several cantos might be mentioned of the *Fairy Queen*, the preservation of which would not compensate the loss of *The Castle of Indolence*: and notwithstanding the merit of Cervantes, I believe there are few criticks in Great Britain, who do not think in their hearts, that Fielding has outdone his master. While the literary world can boast of such imitators as Virgil and Tasso, Boileau and Pope, it has no great reason to lament the scarcity of orginal writers.

(To be continued.)

SILVA, No. 64.

. . . . . audire solemus
Naïdas et Dryadas mediis incedere silvis.
Ovid. VI. Metam. 452.

ERASMUS.

THIS great scholar is often playful in his epistolary writings. What I shall cite presently is an example of his pleasant way of saying satirical things.

Busleiden, an ecclesiastick of the Low Countries, who died in 1517, gave his estate to the academy of Louvain to erect a college, where Latin, Greek and Hebrew should be taught. It seems that the ignorant divines of that place were disgusted at the prospect of any thing so fatal to themselves as learning, beyond the little share of Latin employed in their devotions. They are angry, says he, that more tongues should be required; for they had rather be *double-tongued*, as they are: and indeed it is a hopeless task to teach a new language to such old parrots. *Instituitur hic collegium trilingue, ex legato Buslidii. Sed obstrepunt nonnulli, qui, quod sunt, bilingues esse malunt; jam vetuli psittaci, quibus mutandae linguae spes non sit.* Erasmi. Epist. 358.

FATE OF CATS.

WHAT Juvenal says of *tyrants* (Sat. x. 112.) is true of *cats*, that they seldom die a natural death.

Ad generum Cereris sine caede et vulnere *paucae*
Descendunt *feles*, et sicca morte *fruuntur*.

Nor indeed is their end often a dry one, for it comes by water.

MILTON.

JOHNSON, in his biography, inclines to the belief that Milton once superintended a school. If the evidence of the muse is worthy of credit, a stanza may be cited from his ode on our Saviour's passion, as a proof.

"Mine eye hath found the sad sepulchral rock
That was the casket of heav'n's richest store;
And here though grief my feeble hands up-lock,
Yet on the soften'd quarry would I score
My plaining verse as lively as before:
For sure *so well instructed are my tears*,
That they would *fitly fall in order'd characters*."

He seems to have so wonderfully blended the pedagogue with the poet, that even his tears fall in alphabetical order from his eyes.

The last stanza exceeds this in absurdity.

> "Or should I thence, hurried on viewless wing,
> Take up a musing on the mountains wild,
> The gentle neighbourhood of grove and spring
> Would soon unbosom all their echoes mild;
> And I (for grief is easily beguil'd)
> Might think th' infection of my sorrows loud
> *Had got a race of mourners on some pregnant cloud.*"

The old fable of Ixion, which more than almost any in ancient mythology is capable of allegorick interpretation, and beautifully illustrates the inanity of ambition, is here applied to a purpose as inconsistent with itself, as it is with the fiction whence it is derived.

Principles old and familiar to ordinary observation, when properly applied by a poet to an invention of his own, produce a sensation peculiar and appropriate, like a discovery in the ordinary properties of matter, attended with some degree of surprize that they were never known before. When novelty violates this rule, it is no longer a *legitimate*, but a *monstrous novelty*. To conceive of something *out of the order of nature* requires no talent; and as there is no probability that can be violated, and of course no rule that can be broken, fancy is left to her own arbitrary guidance and discretion.

How different is the sensation we experience from *legitimate novelty*. The poet starts some fortunate conceit; surrounding nature applies all her known principles in aid and illustration of it, as familiarly and as fitly as if they were constructed for that identical purpose. Here probability combines to further this delightful deception. We surrender up our minds the voluntary victims to such delusion. The architect for the moment is not thought of; we are occupied with the contemplation of the symmetry, grace, proportion and elegance of the work. When cold and tranquil examination dissipates the illusion, we are charmed with the ingenuity and skill of the architect.

We cannot cite a more effectual example of this kind of poesy amongst modern writers than *Anacreon Moore*. Every thing that appears to his muse, she appropriates to herself,

touches it with her magick hand and it instantly sparkles with unusual brilliancy, and though we have known it long before, it acquires new properties, and every thing favours the fascination. Unhappily the genius that could have taught every breath of the zephyr to whisper morality, was the slave of his own passions and disciplined to the tyranny of lust. In this lurks the danger of his page; nature animate and inanimate is made to administer to gross and criminal enjoyment. A delicate refinement silvers over the surface, and all the noxious qualities are hidden. Happy is the mind that can at once admire and condemn such elegant depravity.

It has been the misfortune of great geniuses in all ages to confer celebrity on trifles. When we censure men who had the boldness to project, and the persevering hardihood to achieve such great designs as have extorted the admiration of succeeding ages, we feel humbled by a sense of our comparative insignificance. We incline to believe, that our minds are incapable of comprehending the passage where we cannot discover a beauty, and in deference to the fame of the author rather admire than criticise. This consecration of trifles ultimately tends to the corruption of publick taste, and as long as such delusion holds, makes all attempts at reformation abortive. Great men often do things unworthy of themselves, and those have a more tender regard for their glory who censure in such cases with freedom, than they who attempt its defence on such equivocal evidence. Milton may be compared to an eagle; when he attempts to skim the surface of the ground, he is sluggish and inert, and he beats not a flower with the delicate touch of a butterfly's wing. As he rises into his proper element, he gains strength and security, and finally in the neighbourhood of the sun, finds his home amongst beams too dazzling for mortals. R.

INGRATITUDE.

Pope Urban VIII. having received ill treatment, as he thought, from some considerable persons at Rome, said: "How ungrateful is this family! To oblige them, I canonized an ancestor of theirs, who did not deserve it."

ST. PAUL'S QUOTATIONS.

It is well known that there are several quotations from heathen poets to be found in the writings of the apostle Paul, and some fragments of hexameters which have not yet been discovered in any of the Greek poets which have come down to us.

But it is not so generally known that the 14th verse of the 5th chapter of the epistle to the Ephesians, which seems to be quoted from some unknown writer, consists of three Anacreontick verses.

Εγειραι ο καθευδων
Awake thou that sleepest,
Και αναστα εκ των νεκρων,
And arise from the dead.
Επιφαυσει σοι ο Χριστος.
Christ shall give thee light.

It has always been a great difficulty with commentators to find this quotation; for though it is introduced with the common formula which the apostle uses, when he quotes from the O. T. these words are not to be found in any of the canonical writings. It has been supposed, and with great probability, that these three verses are a portion of one of the spiritual songs which the apostle mentions in a subsequent verse, and with which he advises the Ephesians to make melody. It is certain that what we call alternate, or, in more correct language, antiphonal musick, was in use among the Jews and early christians, as it is now in all cathedral churches, and among the methodists. If this is a fragment of one of those early hymns, the form of quotation, the metrical character, and the parallelism of the sentiments, are all well accounted for. There is in the first chapter of James, 17th v. one hexameter verse, and with a little alteration another.

Πασα δοσις αγαθη και παν δωρημα τελειον
Every good gift and every perfect gift
Ες' ανο των φωτων πατρος καταβαινον ανωθεν.
Is from above and cometh down from the father of lights.

FINE WRITING.

A SCHOLAR, who was very penurious, and wrote a small hand to save paper, lent a manuscript of his to a friend, who returned it unread with this compliment: "If you *reason* as closely as you *write*, you are invincible."

No. 11.

PERSIUS.

" Perse en ses vers obscurs, mais serrez et pressans,
Affecta d' enfermer moins de mots que de sens."
Boileau, l' Art Poetique.

Of that distinguished triumvirate of Roman satirists, Horace, Persius, and Juvenal, Persius, the second in the order of succession, has commonly been considered the last in eminence. He did not live in the very best days of Rome. Instead of Augustus for a patron, he had Nero for an adversary; not a rival, for, though the Emperor wrote verses, they were quoted by Persius only to be ridiculed. Nero was a mark, at which the satirist frequently aimed; but he was shielded so effectually by ignorance and vice, and the arrows were so distant, that they either missed the object, or wounded but slightly.

The satires of Persius are the productions of a youth, who died in the thirtieth year of his age, A. D. 62. He is said to have acquired a relish for satire upon reading the tenth book of Lucilius.* He was educated in the philosophy of the stoicks, and was an exemplary disciple of the founder of the sect.

* Suetonius, Persii ivita. Op. 4th. Delph. p. 661. Lucilius appears to have been read with avidity by the satirists, who succeeded him. Horace frequently mentions him, and mentions him generally with respect.

". . . . . Me pedibus delectat claudere verba
Lucili ritu.
Ille velut fidis arcana sodalibus olim
Credebat libris."

The praise, which Horace bestows on him, is not always unmixed. He sometimes uses diminutive appellations in speaking of his verse. He was "garrulus," and wrote "versiculos euntes molliùs," &c. but, though a flowing writer, the stream was not always pure. "Flueret lutulentus," says Horace; and the same writer certainly places him in a ridiculous *attitude*, when he relates, that this same poet often dictated in an hour two hundred verses, standing on one foot. He speaks also of his fondness for mixing Greek words with his Latin compositions. Another peculiarity, remarked by Macrobius in his saturnalia, but which does not appear in what remains of Lucilius, is the separation of two syllables of the same word by an intervening word.

Unfortunately the fragments only of this author remain, and those so broken, that we can scarcely estimate the value of the entire work.

If Persius were superiour to Horace and Juvenal in learning, which has been contended, he was inferiour to both, as a poet and satirist. This seems to be conceded in effect even by *Casaubon*, his most able advocate and commentator ;* for, though he nowhere acknowledges, that his favourite author falls below them *en masse*, yet he grants, that he is often obscure, and sometimes an unhappy imitator of his predecessor, Horace. It was the object of Persius to write with sententious brevity, and in lofty numbers. Aware that wit was not his province, he aimed with grave severity to recommend virtue and integrity. This he has sometimes done almost

Lucilius has been called the father of satire. Ennius and Pacuvius did indeed precede him, but Quintilian decides for us, that Lucilius was the first, who arrived at any considerable excellence in that species of composition. "In satyra primus insignem laudem adeptus est Lucilius." The rhetorician is also extremely tenacious of its Roman origin. "Satyra quidem tota nostra est." Dryden has entered into a long discussion of the origin and progress of satire, in the dedication, prefixed to the translation of Juvenal and Persius It contains also an ingenious parallel between Horace, Persius, and Juvenal; and, excepting a most gross and distorted effusion of praise, bestowed on the earl of Dorset and Middlesex, which occupies about twelve pages, the whole dedication, addressed to that nobleman, must delight the classical reader.

* Dryden gives Casaubon the credit of having "understood Persius particularly well, and better, than all the former commentators, and Stelluti, who succeeded him." But, says the same writer, "the best commentators can but guess his meaning in many passages, and none can be certain, that he has divined rightly." Casaubon published a very correct text of Persius from an ancient manuscript, accompanied with a copious and critical commentary; of which Scaliger remarks,—*La sauce vant mieux que le poisson.* The third edition, printed in 1647, is in the library of Harvard College, and contains on a blank leaf the following in manuscript:

"The satires of Persius are here collated with the finest and oldest MS. of that author, now probably extant. It is in the Bodley—Library No. 2455, joined with Boetius de Consol: Philos: which at the end of it has this remarkable inscription:

"Hunc codicē dedit Leofricus Episc: Ecclesiae B: Petri Apostoli in Exonia, ad utilitatē successorū suorū; siquis illū illinc abstulerit, eternae subjaceat maledictioni.

"FIAT, FIAT, FIAT.

"Leofric was Bishop of Exeter and Cornwall about the year 1050,

"W. HARTE."

(Probably Walter Harte, an English poet and historian, author of the history of Gustavus Adolphus, &c.)

with a spirit and wisdom, which would become a christian. He attacked with a boldness approaching temerity, the writings of the emperour and nobility; the levity exhibited in prayers and vows to the gods; and the vices of idleness and luxury and ambition and voluptuousness in the great and the wealthy.

The veil of obscurity, which conceals the beauty and grandeur of Persius, can be withdrawn by no ordinary hand. The whole of him can never be exhibited. If he had taken a middle course between that strained, majestick diction, by which he is distinguished, and the "sermo pedestris" of Horace's satires, it would have deducted nothing from his excellence, and would have added many to the list of his admirers.

I know of but one *attempt* to render Persius literally into English poetry: Barton Holyday was the author of the undertaking. But Holyday was by no means a poet; and, if he had been, he would not have rendered his version interesting, or even intelligible; for he was ignorant of the art of translating. He laboured for verbal exactness, for compression, and for rhyme; and, in defiance of all rules of interpretation, he studied to render line for line.* "Holiday had nothing in view but to show, that he understood his author, with so little regard to the grandeur of his diction, or the volubility of his numbers, that his metres can hardly be called verses; they cannot be read without reluctance, nor will the labour always be rewarded by understanding them."†

Dryden, with several coadjutors, having translated the satires of Juvenal, undertook alone the translation of Persius to be published in the same volume. Dr. Johnson has given his opinion of this version in a single paragraph; and, though

* The writer hazards these remarks chiefly on the authority of Dryden, for he has not been able to obtain Holyday's translation of Juvenal and Persius. Dryden allows, that he possessed a good knowledge of Persius, and commented on many passages with ingenuity and correctness; but his version "cannot be understood without as large a commentary, as that, which he makes on his author." Holyday was humble enough to think there might be defects in his work; but the expression of it is singular. "To have committed no faults," says he, "in this translation would have been to translate myself, and put off man." Wood calls this contemptible pun "an elegant turn."

† Johnson's Life of Dryden.

consisting of but one sentence, he has been guilty of at least a seeming contradiction. "This work," he remarks, "though, like all other productions of Dryden, it may have *shining parts*, seems to have been written for wages, in an *uniform mediocrity*, without any eager endeavour after excellence, or laborious effort of the mind." It certainly has "shining parts;" but to assert, that "it is written in an uniform mediocrity," is neither true in itself, nor does it comport with that occasional brilliancy, which the Doctor allows the work exhibits. Were we to hazard a general opinion, we should say, that Dryden in this performance is very unequal; and, to use the language of calculation, the average quality may be that of mediocrity.

Dryden has artfully interdicted criticism on the merit of his work, considered merely as a translation, if his design be always kept in view; for he professed neither to translate, nor paraphrase, nor imitate; but aimed at something "betwixt a paraphrase and imitation." What this *something* is, he has not explained. Those passages, which resemble, but do not give the meaning of the original, must be classed among imitations, or conjectural interpretations; for he acknowledges, that "Persius is not merely sometimes, but generally obscure." The prevailing character of Dryden's version is paraphrase; and, as far as he was confident of his author's meaning, he has commonly embraced it.

How much soever Dryden has abridged the right of criticism, relative to the exactness of his version in its sentiment, by the vague manner in which he proposes his design, we enjoy the liberty of detecting any perverse departure from the elegance and grandeur of his model, and any defects in the beauty or correctness of his versification.

Gravity, and even austerity of manner are distinguishing characteristicks of Persius. He has none of the levity and colloquial trifling of Horace. "Dulce est desipere in loco" was not his maxim, for he was always a stoick. But the imagination of Dryden was restless, and would not be perpetually confined. The evenness and severity of Persius were not kindred virtues.

We shall now quote a few passages, in which Dryden has departed from the manner of Persius, and made the stern young Roman appear boyish and trifling.

Sat. I. 11.

". . . . . Tunc, tunc, ignoscite. Nolo.
Quid faciam ? Sed sum petulanti splene cachinno."

Dryden.

Persius. "Then, then I say, or would say, if I durst;
But thus provok'd I must speak out, *or burst.*"

Monitor. "Once more forbear."

Persius. "I cannot rule my spleen;
My scorn rebels, and *tickles* me within."

This translation represents justly enough the pretended hesitancy of Persius to proceed in his satire on the scribblers of the day. He asks pardon for his design, which his friend denies him. He doubts ironically whether to proceed; but as he was "*cachinno petulanti splene*," naturally disposed to ridicule folly and vice, he resolves to apply the lash. What we intended chiefly to remark is the ludicrous turn, which is given to the concluding words of Persius, who surely did not mean to expose himself to ridicule. "*Sed sum petulanti cachinno*," though it does not admit a literal translation, is made into contemptible English, by being rendered "*I must speak out, or burst.*" But, not contented with this jesting trick, Dryden dilates these four Latin words, which he finds it difficult enough to manage, into another line, where they are metamorphosed into "*scorn*," who becomes a "*rebel*," and a rebel, that "*tickles within.*"

Another instance of a similar departure from the manner of Persius we select from the third satire.

"And yet thou snor'st; thou draw'st thy drunken breath,
Sour with debauch; and sleep'st the sleep of death.
Thy chaps are fallen," &c.

To say nothing of the harsh and grating sound of the second person singular of the verb, abbreviated, and so often introduced, we cannot but observe the needless vulgarity of the language. *Stertis adhuc ?* may be rendered literally dost thou yet snore ? But Dryden was not fearful of an occasional periphrasis, and he might without much effort have avoided this course and offensive phraseology. With respect to the remainder of this quotation it may be remarked, that Dryden has not been much shackled by the original; and, having taken considerable liberty with the text, his commentary ought to have been more delicate and pleasing. "*Thou draw'st thy*

drunken breath," is a miserable description of the yawning stupidity, subsequent to intemperance and excess: and "*thy chaps are fallen*" is a phrase far too grovelling to express the "*malae dissutae*," which Persius uses for the sensualist, *he* describes.

Looking a little below the lines, just quoted, we were amused with the following translation of "*atque ex tempore vivis; and liv'st extempore.*" If this conveys any meaning, it is certainly very vague and indeterminate. Casaubon applies the words of Persius to those, "*qui ultra praesentem diem cogitationes suas non extendunt.*" And it is rendered by Drummond,

> "Who pass existence in a dream away."

In the following line Dryden exhibits another instance of unjustifiable freedom with his author.

> "*Dammee*, whate'er those booklearned blockheads say."

This is too much like the interpolated gibberish of intoxicated players, and is wholly unprovoked.

One passage more occurs to us, which is singular in itself, and which Dryden's eccentricity would not allow him to reduce to his usual metre. It is part of the description of the mixed character of the intemperate man and miser, in the fourth satire.

> "Then bids fall on; himself for saving charges
> "A peel'd, slic'd onion eats, and tipples verjuice."

There is a colourable pretence for this translation; but the manner is wholly Dryden's.

Examples might be greatly multiplied, in which Dryden has departed far from the manner of Persius. And it may be doubted in such instances, whether he "makes him speak that kind of English, which he would have spoken, had he lived in England."

Dryden's versification in the work before us is extremely defective, and his rhymes are often imperfect. The frequent recurrence of the verb in the second person singular abbreviated is grating to the ear, and destroys the harmony of many of his lines. Tak'st, cheat'st, yawn'st, mutter'st, &c. are very ill sounding words in poetick composition, and are selected from a numerous list of similar examples.

The instances of false rhyme in this translation are frequent, and sometimes ludicrous. In the first satire "*throw*" is made to rhyme with "*plough*," "*try*" with "*poetry*," and "*sea*" with "*misery*," &c. Who would suspect, I do not say Dryden, but a poet of Dryden's celebrity, of negligence like this?

We frequently meet with Alexandrines in Dryden's Persius, and they are not always offensive. But the prosaick lines, which occur in every page, interrupt that flowing pleasure which poetry is designed to impart. We select two examples, which will certainly amuse the reader.

"What says the world of me and of my muse?"

It is uncertain what the *world* would *say*, but it might be said, that Dryden was dreaming, and that *his muse* had taken her flight.

"Y'are in a very hopeful way to starve."

We are prompted on this occasion to say with Johnson, that Dryden wrote for wages, and are almost tempted to add, for bread.

We will not add to the catalogue of Dryden's "scabrous and hobbling" lines. Amid all the blemishes of his versification, we can frequently cull a small flower; but, having so long traversed the rough ground, we are too much fatigued to seek for bouquets. One specimen however, among his more fortunate passages, we offer our readers, before we take leave of him.

Persius Sat. I. 63.

"Quis populi sermo est? Quis enim? Nisi carmina molli
Nunc demum numero fluere, ut per lêve severos
Effundat junctura ungues; scit tendere versum
Non secus, ac si oculo rubricam dirigat uno;
Sive opus in mores, in luxum, in prandia regum,
Dicere res grandes nostro dat musa poetae."

"The verse in fashion is, when numbers flow
Soft without sense, and without spirit slow;
Is smooth and equal, that no sight can *find*
The rivet, where the polished piece was *join'd*.
So even all, with such a steady view,
As if *he* shut one eye to level true.

Whether the vulgar vice his satire stings,
The people's riots, or the *rage of kings*,
The gentle poet is alike in all,
His reader hopes no rise, and fears no fall."

The versification in this passage is pleasing, though by no means faultless. The translation is liberal and lively, and tolerably just. The obscurity of the clause "ut per lêve severos effundat junctura ungues" prompted the willing spirit of Dryden to qualify the "molli numero" of the satirist with terms of greater severity, than the original will justify; and "the rage of kings" conveys a different meaning from "prandia regum."

Other specimens might be furnished, in which Dryden has been equally, if not more successful; but I must hasten to a more recent labourer in the same field.

ORIGINAL POETRY.

LINES

Written May 16th, 1802.

THE morning smiles array'd in blue,
The trees Spring's verdant livery wear,
Their healthful scent pervades the air
And glossy leaves inhale the dew.

In richest hues the tulip glows,
The modest snow drop spreads perfume,
The daffodil unfolds its bloom
And swelling buds foretell the rose.

The church's bell with solemn sound
Proclaims the sabbath, and invites
To celebrate its sacred rites
The gathering throng that press around.

Ere yet she seeks the sea-girt isle
Where breezes fan the sultry day,
Where health has fixt her rosy sway
And o'er each visage spreads her smile,

Amid the choir the doves' eyed maid
Prefers the incense of her praise,
There oft she met my ravished gaze
In every modest grace arrayed.

In vain for me the landscape charms,
For me by stern disease confin'd,
To melancholy's power resign'd,
Not nature's smile my sorrow calms.

H.

SECOND EPODE OF HORACE.

BLEST is the swain, who, far from strife,
And busy cares of city life,
Lives as they liv'd in days of old,
Which poets call the age of gold
Who tills his own paternal land,
Nor fears the usurer's griping hand.
No trumpet's warring blast he hears,
No wrecking storms molest his ears.
He shuns the court and gates of pride,
And rural cares his thoughts divide.
His sweet employ is now to join
To the high elm the wedded vine;
Now lop the barren boughs away,
Ingrafting new where old decay.
The hopeful slips beneath his care,
Rear soon their branching heads in air.
Now in the vale he joys to hear
His herds, and see his flocks appear;
Or of his toil some gain to reap,
He robs his angry bees and sheep;
Pours from the cells the liquid gold,
And steals the fleeces from the fold.
But when fair Autumn rears her head,
And in her lap her fruits are spread,
How he delights th' ingrafted pear
And purple grapes to pluck and bear
To thee, Priapus, as your due,
And your reward, Sylvanus, who
Protect our lands by honest bounds,
And right divide from neighbours' grounds.
Now in the shade he loves to pass
His leisure on the matted grass:
While down the banks the streamlet flows,
And tempts him to a calm repose;
Streams from the fountain flow along,
The birds pour forth melodious song,

And these his golden dreams prolong.
But when Jove o'er the season throws
His sleety rain and virgin snows,
With eager hounds the boar he foils,
Or drives him headlong to the toils.
Now he his subtle arts employs,
And to the springe the thrush decoys;
The stranger crane and timorous hare,
Are now the prizes of his snare.
Amid such joys, what power has love
His heart with cares and pains to move?
But if a modest pleasing wife,
Divide with him the cares of life;
May manage well the household care,
And well the tender offspring rear;
(A matron like a Sabine dame,
Or tann'd Appulian's honest fame)
May make the fire to briskly burn,
Against her spouse fatigued return;
Will fold the flock and milk the kine,
And bring her spouse the cheering wine;
With food that's grateful to his taste,
An unbought, but a sweet repast.
Nor Lucrine oysters then would please,
Nor scar nor turbot of the seas,
(Should Eastern tempests waft them o'er,
And leave them strangers to our shore,)
Nor Africk fowl, nor costly bird,
His taste more pleasure would afford,
Than unctuous olives of the field,
And shards, which health and vigour yield;
Than lambkins on a festal day,
Or prowling wolfine's rescued prey.
Amid the feast, 'tis his delight,
To see his wellfed flocks at night;
Or see his oxen toiling slow,
Draw through the glebe the sluggish plough;
Around the hearth to view his hinds
With rustic mirth refresh their minds.

* * * * * * * * * * * * *

Thus Alphius, the usurer spake,
Resolv'd at once a farm to take;
So call'd his notes and money in;
But——ere a fortnight let it out again.

K.

HOPE AND DOUBT.

When Love, the wily, soft deluder,
Spreads his empire o'er the soul,
Doubt, impertinent intruder,
Shares with Hope a joint control.

Buoyant Hope, life's vivid painter,
First displays her flattering art,
Swears her tints will ne'er grow fainter,
Nor her gifts beguile the heart;

Now to fancy spreads the future,
Richly crown'd with every joy;
Swears no mortal dare dispute her,
Nought can e'er the bliss destroy;

Gently whispers to the Lover,
Cease to fear a cold reply,
Sighing, listen and discover,
She responds as soft a sigh.

But when Doubt, with sable pinion,
Dares these shadowy realms invade,
Trembling Hope resigns dominion,
All her vivid colours fade;

Life seems then a painted bubble,
Faith and truth the price of gold;
Nothing sure but care and trouble,
Friends are false, and love grows cold!

Then the eye, bedimm'd though tearless,
Sees no kindred spirit nigh;
Then the bosom, cold and cheerless,
Heaves no sympathetick sigh!

Thus when Zephyr's balmy breezes
Waken April's tender bands,
Again his power if Boreas seizes,
None escape his tyrant hands.

CARE AND LOVE.

Gay Love one morning, breathing sweets,
With flowers and myrtle's flaunting,
Encountering Care in Hymen's streets,
Thus spake in accents taunting.

"Why do you damp the glowing mind?
Why chill the ardent bosom?
When *I* fond hearts together bind,
'Tis *your* attempt to loose them.

When *I* the cheek with roses strew,
The lip with nectar sprinkle,
You dry the lip, contract the brow,
And give the cheek a wrinkle.

When *I* give life its sweetest charm,
And wake its keenest relish,
You fill the bosom with alarm,
And mar what I embellish."

"Peace," answer'd Care, "your taunts forego,
Truth frowns at your perversion,
For every lasting joy, *you* know,
Depends on *my* exertion.

When fortune smiles *you* give delight,
You teach the heart to languish,
But when distress and want unite,
You but increase the anguish.

While *I* extend my guardian powers
To hearts by *you* united,
But for my aid *your* wreaths of flowers
By frosts would soon be blighted.

Cease then, and we'll our efforts join,
To increase and guard life's treasure,
The task to shield from ills be *mine*,
Be *yours* to *heighten* pleasure."

THE

BOSTON REVIEW,

FOR

JUNE, 1810.

Librum tuum legi, et quam diligentissime potui annotavi quae commutanda, quae eximenda arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. Plin.

ARTICLE 15.

Lectures on the Evidences of the Christian Religion, delivered to the senior class, on Sundays, in the afternoon, in the College of New Jersey. By the Rev. Samuel Stanhope Smith, D. D. President of the College. Philadelphia ; Fry and Kammerer. 12mo. pp. 408. 1809.

THE Lectures of Dr. Smith contain a perspicuous account of some of the principal arguments in favour of Christianity, written in a style of more than common purity and neatness. They are, however, rather a series of dissertations on different branches of the evidences, and on matters of inquiry relating to these, than a connected view of the whole subject.

The two first Lectures are occupied in shewing "the necessity of a revelation," and this from three considerations.

"The necessity of a revelation may be inferred from the extreme ignorance, and even the monstrous errours with regard to the being of God, and to the nature of the worship which he requires, as well as with regard to a future existence, which prevailed almost universally among mankind at the period of the birth of Christ; it may be inferred from the extreme and universal depravation of morals, which the lights of nature and the aids of reason had become utterly impotent to remedy: And, finally, it may be inferred from the incapacity of the unaided powers of the human mind, satisfactorily to determine, if mercy will, or can, in consistency with the justice of God, and the purity of the divine nature, be extended to the guilty."

We shall insert from what immediately follows, and from the next lecture, the view which is given of the state of religion and morals at the time of the introduction of Christianity, and of the effect which this has produced.

"At the period when Christianity first appeared in the world, the principles even of natural religion had nearly perished from among men. Instead of those pure and sublime conceptions which every reasonable and dependent creature ought to entertain of the supreme and infinite Creator, they had degraded the objects of their worship below even the vilest and most profligate of their worshippers. "*The glory of the incorruptible God they had changed into an image made like, not only to corruptible man, but to fourfooted beasts and creeping things.*" They deified all the passions, and served them with all the vices.*

"The ideas which they framed, and the hopes which they conceived of a future state of existence, were so uncertain and obscure; and were at best, so gloomy and uncomfortable, as to afford little encouragement and support to the heart in those painful self-denials, and those arduous conflicts which it must often undergo in aspiring to an elevated pitch of virtue. As little were they calculated to soothe and console it at the approach of death, which, to them, was the loss of every enjoyment, and of every hope; and still less to elevate it above the mere pleasures of sense, and to prepare it hereafter for a spiritual and celestial state of being. Reason, indeed, in its highest improvements, however it may accumulate probabilities, can afford no secure expectation, of the immortality of the soul. But, in the hand of vice, it is used rather as a weapon to destroy this precious hope; for, immortality can be desirable only to virtue. And when this hope is destroyed, the broadest encouragement is laid open to every sensual and criminal excess. For, if no higher and happier condition of being awaits the virtuous; if the vicious have no future retribution to apprehend, why should they impose any restraint upon their present pleasures? Can any maxim be more natural to the misjudging mass of mankind, the children of appetite and passion, than that of the degenerate disciples of Epicurus: *Let us eat and drink, for to-morrow we die?*

"From these, and other causes connected with them, the depravation of morals had become extreme throughout all the nations of antiquity before the advent of the Messiah. They had long abandoned that simplicity of manners which reigned in the primitive ages; and which was, in part at least, to be ascribed to those just and noble sentiments of the Deity, which appear to have been entertained by the patriarchs of the old world. Sentiments which were probably the remains of an original revelation imparted by God to the father of the human race, and repeated to the second progenitor of mankind after the deluge, and by him communicated to the nations which sprang from him. For, in proportion as men descended farther from this source, and the traces of this

* "What were Saturn and Moloch, and Venus and Bacchus, but cruelty, and lust, and intemperance personified? And what were their altars, their temples, and their groves, but scenes of the grossest pollution, and often of the most horrid crimes? In many countries, and especially in India, in Egypt, and Syria, they deified the obscenest parts of the human body, and served these detestable idols with a correspondent worship."

primitive tradition became obscure, and mixed with the errours and fables which time incorporated with it, we find the deepest ignorance and the grossest idolatry prevailing, together with a correspondent corruption of morals, which, in a course of ages, arrived, at length, to bid defiance to all restraint and all decency. The apostle Paul, in the first chapter of his epistle to the Romans,* has drawn a dark and melancholy picture of the moral state of the heathen world; and, addressing converted Romans and Greeks, he implicitly appeals for its verification to their own observation and experience. And some, even of their own writers, have given to us the same picture in colours hardly less dark.† p. 8.

The following is from the next lecture.

"Doctrines, at least claimed to be derived from this source, [divine revelation] have banished from the greater portion of the earth the gross idolatry in which the ancient nations were sunk; and raised the general morals of the world to a much higher and purer standard. No where do we now behold altars or consecrated groves, reared to such divinities as Moloch or Saturn, as Astartè, or the Cyprian Venus. Every where we find purer and sublimer ideas of the divine nature, and of that worship of the heart which ought to be paid to God. Christianity has extended a salutary influence even among many tribes of the human race who have not yet embraced her holy doctrines, and shed some rays of a divine light into the darkness which still rests upon the pagan nations, which we trust, will gradually increase, till at length the Sun of Righteousness shall illuminate the whole earth." p. 27.

This is correct and elegantly written; but the statement here given is expressed in such general terms, and so few of those facts are produced, by which it might be supported; that it will leave perhaps no deep impression upon the mind of the reader. It may seem also from the reference to St. Paul, and from the mode of expression used respecting the heathen writers, that the charge of depravity against the nations of antiquity is supported rather by such general statements to be found in ancient writers, as the author himself has given, in estimating the force and definite meaning of which there is great uncertainty, and not so much by those circumstances and facts, which are matters of history, and precise explana-

* "Rom. chap. 1. v. 24—31."

† "No where, perhaps, can we find a portrait of the moral state of men given in deeper shades than that which Juvenal has drawn of the manners of Rome in his age. And though some allowance is to be made for the colourings of poetry, and especially of satire; yet satire must be drawn from real life, and present to us a strong resemblance of character, otherwise, it loses all its effect."

tion, and with regard to which therefore there is little room for errour. This however is not the truth.

We do not know any work, which gives a full and clear view of the moral state of society among the nations of antiquity, supported by proper authorities. It would be a work requiring much labour, learning, and judgment. It would, however, exhibit with almost irresistible effect that argument for Christianity, which arises from the impossibility, that this religion, with its motives so unearthly, and its precepts of purity, and self-denial, and universal benevolence, could have been introduced and established by any human means, amid that almost universal want of moral principle, and of what we may now call the common feelings of justice and humanity; which, having existed long before, continued to prevail in the age when it appeared. If, connected with such a view of antiquity, was considered the vast increase of the happiness and virtue of mankind, which Christianity has produced, it would shew something of the immense value of this religion, that it has produced such effects as we might expect a religion from God would produce; and that when we refer it to Him as its author, it is not for any mean purpose we declare Him to have interposed. As we have entered upon this subject, we will notice a few of those facts, which acquaint us with the character of mankind in ancient times.

To him, who casts his view over the different states of society, which prevailed before the influence of Christianity began to be felt, what may be first noticed as being perhaps most repugnant to our manners and feelings, is one of the favourite publick amusements of the Romans—the shews of gladiators. If we may trust the most learned inquirer upon this subject, the horrid waste of mankind in these shews sometimes amounted to twenty or thirty thousand lives in one month.* Their exhibition was continually demanded of those from whom custom had given the people any claim to require it, and was among the most certain means of gaining their favour. They were crowded by all classes of persons, women as well as men. Among the permanent edifices

* Credo, imo scio, nullum bellum tantam cladem vastitiemque generi humano intulisse, quam hos ad voluptatem ludos. Numerum cum animis vestris recensete dierum quos dixi hominumque; mentior si non unus aliquis mensis Europae stetit vicenis capitum millibus aut tricenis. Lipsii. Sat. I. 12.

erected in the times of Roman magnificence, the most vast, the Colisaeum of Vespasian, was one of those buildings, erected to contain the spectators of these shews. They were not confined to the capital, but at last exhibited throughout the extent of the Roman empire, so that we find amphitheatres (caedium illarum sedes*) every where among the remains of antiquity. Nor was this sort of shews exhibited in publick only; but they were sometimes introduced to heighten the pleasure of the guests amid the festivity of private entertainments.† After having contemplated this subject, the observer of antiquity might look, not without curiosity and interest, to find if there were not, at least in the writings of the better men of those times, some traits of moral principle or of human feeling regarding this custom. In one of the Epistles of Seneca (Epist. vii.) there is something of this kind; but it would not be without disappointment and pain, that he would find such a sentence as this in the writings of Cicero, "Crudele gladiatorum spectaculum et inhumanum nonnullis videri solet, et haud scio an ita sit, ut nunc fit.‡" Cicero. Tusculan. II. 17.

From the subject of the gladiators, many of whom were, in the strictest sense, private property, we may turn to that of the number and treatment of slaves in Greece and Rome. In the former country they were at some periods scarcely less in number, in proportion to the free population, than they are at the present day in the West Indies. At Athens, in the time of Demetrius Phalereus, the number of Athenian citizens was twenty one thousand; the number of free men of age to pay the capitation tax, who had not the rights of Athenian citizens, ten thousand; and the number of slaves, including men, women and children, four hundred thousand. "The disproportion" [of slaves to freemen] "was greater," says Mitford [Hist. of Greece, C. 5. sect. 4] "at Lacedaemon, and scarcely inferiour over Greece." In confirmation of this remark, he quotes Thucydides, who says, "that the proportion of slaves was no where greater than in Chios, except in Laco-

* Lipsii. Sat. I. 10.

† Romani rem ipsam cottidie oculis usurpaverint super mensam: nam in laetiori convivio solemne fuit in triclinio paria aliquot gladiatorum exhibere ad pugnam. Lip. Sat. I. 6.

‡ The spectacle of gladiators seems to some persons cruel and inhuman, and I do not know but it may be so as it is at present conducted.

nia." It is likewise the remark of Mitford, that "throughout Greece the slave trade became as regular a branch of commerce as now in the West Indies." [Hist. of Greece ubi. sup.]

With regard to the number of slaves in Italy, there is nothing known with so much exactness as in the preceding statement respecting Athens; but the following translation of one of the notes of Lipsius upon Tacitus [Ann. III. 53] may give some information on the subject. "I find," says he, "that the number of slaves among the Romans was such as will hardly be credited in the present state of society. Tacitus [xiv. 43.] ascribes four hundred to Pedanius Costa Secundus. Pliny [xxxiii. 47] five thousand to a certain Caecilius Isidorus, and these say nothing more than Athenaeus, *from whom the following is a quotation.* [vi. 20.] Larentius in reply said, 'You know very well, good Masurius, what numbers of domestick slaves the Romans possess. Very many of them have ten thousand and twenty thousand, or even more; not for the sake of profit, as had Nicias, the richest of the Greeks; but many of the Romans have a great number in constant attendance.' Seneca, in his work concerning peace of mind, [sect. 8] *has this passage*: 'Do you call Demetrius Pompeianus, who was not ashamed to be richer than Pompey, happier? An account of slaves was daily brought him, like that of an army to a general, all whose wealth ought to have been long since only what a slave may possess.'* So many others belonged to one slave, that it was not without reason that Pliny complained [xxxiii. 6] 'of legions of bondmen and crowds of strangers in men's houses, and the being obliged to use a nomenclator for a person's slaves.' Nor did this vast number exist only at Rome, but likewise at Athens. I have Thucydides for authority, that in the Peloponnesian war there deserted from that city to the enemy, twenty thousand at one time, and these too of the class who practised the manual arts. We may conjecture how large a number remained in the city." Lipsius here finishes the note by giving the words of Thucydides, [vii. 27] which are to the same purpose as what he had stated.

* "What a slave may possess"—the original is "duo vicarii et cella laxior;" of which the above translation sufficiently conveys the meaning; "servi vicarii" were the slaves of a slave; "cella" was a slave's chamber.

The consequences of this vast number of slaves were such as are to be expected, frequent disturbances, rebellions and wars. Shortly after Sparta, in union with the rest of Greece, had triumphedo ver the power of Persia, she was nearly overthrown by an insurrection of the Helots; and in Italy in the servile war a body of seventy thousand fugitive slaves maintained themselves for a time against the discipline of the Roman armies, not without some bloody and important victories, and even the hope of surprising and becoming masters of Rome itself. Commotions less dangerous, and other troubles from this source, were frequent both in Greece and Italy. When Agrippina, the wife of the emperour Claudius, desired the death of Lepida, the sister of her first husband, one of the charges, according to Tacitus [Ann. xii. 65] exhibited against her was, that "through the not properly restraining her bands of slaves in Calabria, she had disturbed the peace of Italy."

With regard to the treatment of this wretched class of men, who were, as it respects numbers, the principal population of Italy and Greece, the more the subject is examined, the more we fear will be discovered of general inhumanity, and of particular acts of cruelty. The ordinary mode of putting them to death was by crucifixion, and in Italy, and for the most part in Greece, they were entirely at the disposal of their masters, as to the infliction of this dreadful punishment, or any less severity. As witnesses in criminal causes, they were examined by torture, both at Athens and at Rome, and he who demanded a slave for a witness, was in some cases obliged to give bond to his master to pay his value if he should expire under examination, or be maimed so as to become useless. The treatment of the Spartan slaves is well known, and that uniform system of insult and cruelty, by which it was attempted to deprive them of the spirit and feelings, as they had before been deprived of the privileges of men. It may give us a different notion from what perhaps is the more common one of the Spartan character, to attend to that practice among them, according to which some of the ablest of their youths were from time to time sent into the country, armed with daggers, to waylay and murder the Helots, particularly selecting those, who were distinguished by superiority in body or mind. Concerning the condition of slaves in Italy, we may likewise recollect that law, by which,

if a master was slain in his own house, and the murderer not discovered, all his domestick slaves were to be put to death, and the particular account given by Tacitus of its execution upon four hundred persons at once, the slaves of Pedanius Secundus. We may learn also something from such passages as the following. It is Juvenal, who is describing an imperious woman dictating to her husband :

> "Pone crucem servo." "Meruit quo crimine servus
> Supplicium? quis testis adest? quis detulit? audi.
> Nulla unquam de morte hominis cunctatio longa est."
> "O demens, ita servus homo est? nil fecerit, esto;
> Hoc volo, sic jubeo, sit pro ratione voluntas."*
>
> VI. 218—222.

The following passages from the same author may give us a still further view of some of the domestick scenes in a Roman family. From what we know of the effects of slavery in the West Indian islands, which are now the infamy of the world, we may judge that there is not much exaggeration; though Juvenal is speaking of women of the higher rank in that city, which was then the capital of civilized Europe.

> . . . . . Si nocte maritus
> Aversus jacuit; periit libraria, ponunt
> Cosmetae tunicas, tarde venisse Liburnus
> Dicitur et poenas alieni pendere somni
> Cogitur: hic frangit ferulas, rubet ille flagello,
> Hic scutica; sunt quae tortoribus annua praestent.
> Verberat, atquè obiter faciem linit; audit amicas
> Aut latum pictae vestis considerat aurum;
> Et caedit longi relegit transacta diurni.
> Et caedit, donec lassis caedentibus, Exi
> (Intonet horrendum) jam cognitione peracta.†
>
> VI. 474—484.

* "Have a cross fixed for that slave"—"What crime has he committed to deserve it? what witness is there against him? who is his accuser? let him have an hearing. No delay can be too long, where the life of a man is concerned."—"Fool, is a slave then a man? suppose he has done nothing; let it be so; it is my will, it is my order, let that be for a reason.

† If her husband has neglected her, the housekeeper is undone; the tire-women are obliged to strip; her chairman is accused of coming too late, and forced to suffer for another's fault; the ferules are broken on one, one is red with the lash, another with the thong; there are

. . . . . .

Disponit crinem laceratis ipsa capillis
Nuda humero Psecas infelix, nudis mamillis.
Altior hic quare cincinnus ? taurea punit
Continuo flexi crimen, facinusque capilli.*

VI. 489—492.

Returning again to the subject of the publick spectacles of the Romans, we may notice the impurity of their pantomimes. There is no decent language, in which one can explain what was publickly exhibited in the Roman theatres. These spectacles however were frequented by women. We will give a translation of a short extract from St. Cyprian, [Epist. II. 2] as quoted by Rupert in his note on a passage in Juvenal relating to this subject. The passage itself is not decent enough to be produced. "They learn adultery," says St. Cyprian, "as they look on ; and she, who went to the spectacle perhaps a modest woman, comes back without modesty."† The people were so much engaged in these shews, that they divided into parties favouring one or the other performer, and sometimes came to battles in the theatre, which terminated in bloodshed and murder. Nor was this interest confined to the common people. The actors in these pantomimes, wretches infamous for exhibiting themselves as spectacles of lewdness, were courted and followed after by men in some respects above the vulgar. "Who is there," says Seneca, "who is not a slave—I will shew you youths of the most noble rank, who are the slaves of pantomime performers."‡

those who pay torturers by the year. The lashing goes on, and she in the mean time daubs her face ; listens to her friends, or examines the broad gold of an embroidered garment ; the beating continues while she reads over the transactions of a long journal ; it continues till those are tired who inflict it ; then she thunders out in an horrible voice, "Go, your examination is finished."

* Her hair is dressed by an unhappy slave, with her own locks torn, with bare shoulders, and her breasts bare—"Why is this curl so high ?" The lash immediately punishes this abominable crime about a curled lock.

† Adulterium discitur dum videtur, et quae pudica fortasse ad spectaculum matrona processerat e spectaculo revertetur impudica.

‡ Servus est . . . . . Ostende quis non sit. Alius libidini servit, alius avaritiae, alius ambitioni, omnes timori. Dabo consularem aniculae servientem, dabo ancillulae divitem. Ostendam nobilissimos juvenes mancipia pantomimorum. Epist. 47.

Near the beginning of the reign of Tiberius [A. D. 15] there was a contest of the theatrical factions, in which some of the common people and of the soldiers, who interfered to suppress it, were slain. On this occasion, several decrees were passed by the senate, among which, according to Tacitus, [Ann. I. 77] some of the most remarkable were, "that a senator should not visit the houses of pantomime performers, and that Roman knights should not attend one, when he appeared in publick."

Passing over the naked exercises of the Grecian youths in the *gymnasia*, which Cicero [Tusculan. Quaest. IV. 33] thinks had no very favourable effect upon publick morals, we may notice the debauchery, which prevailed among the Greeks and Romans, from the time we have any notice of their private manners. The necessary foundation of our regard for those connections which *cheer and soften life*, of all the charities and endearments of domestick intercourse, is chastity; yet this virtue is one, of which Christianity alone seems to have recognized the importance. There is no subject respecting ancient manners, that requires less illustration than this, which we are noticing; and he, who knows but little concerning them, may yet know something of their state in this respect. The worst vice of impurity was always prevalent in Greece, and at later times in Rome. Except in married women, and in those of the higher rank, the virtue of chastity in either country was scarcely expected or required. In his Ars amatoria, Ovid thinks himself secure from censure, if he keep clear of recommending adultery.

> Este procul vittae tenues, insigne pudoris,
> Quaeque tegis medios, instita longa, pedes.
> Nos Venerem tutam concessaque furta canemus;
> Inque meo nullum carmine crimen erit.
>
> I. 31—34.
>
> . . . . . .
>
> En iterum testor: nihil hic nisi lege remissum.
> Luditur in nostris instita nulla jocis.
>
> II. 599, 600.

Until the 520th year from the foundation of the city, it is said there were no divorces at Rome. It is accounted for by Gibbon, [Rom. Emp. C. 44] according to whom the connection of husband and wife was little other than that of master and slave, from which the one could not get free, and which

the other would not dissolve. In later times, Juvenal, in describing the vices of women of the higher rank at Rome, exhausts every thing gross in idea and indecent in language. The accusations of the satirist are however confirmed by many passages in the contemporary historian, Tacitus, of which we shall refer only to one, where, though in general not at all deficient in moral feeling and principle, he animadverts on the severity of Augustus toward his daughter and grand-daughter for so common a crime as adultery, "culpa inter viros ac foeminas vulgata" [Ann. III. 20.]

In Greece, in Athens the women of more decent lives passed their time almost in entire seclusion, and were uncultivated in their minds and manners. The arts of pleasing were left to the courtesans, who were numerous in this, as in the other Grecian cities. Some of these acquired not only the more elegant accomplishments, but even a knowledge of various branches of learning; so that their company was sought by other than those, who resorted to them merely for the purpose of animal gratification. The favourite mistress of Pericles was the favourite female friend of Socrates.

In Sparta, the institutions of Lycurgus were such that there could hardly exist such a crime as adultery. In after times, however, when the excuse of these institutions was done away, the immodesty of the Spartan women became proverbial.

With regard to the general licentiousness of ancient manners, we shall now give a single passage from an oration before a judicial assembly, of a Roman senator, and that senator perhaps the first and best man of his country, Cicero; in whose philosophical writings, there is sometimes such an invigorating spirit of high and proud morality. It gives us not the character, and probably not the sentiments of the orator, but it gives us the character of ancient manners.

"Verum si quis est, qui etiam meretriciis amoribus interdictum juventuti putet; est ille quidem valde severus: negare non possum: sed abhorret non modo ab hujus seculi licentia, verum etiam a majorum consuetudine, atque concessis. Quando enim hoc non factum est? quando reprehensum? quando non permissum? quando denique fuit ut quod licet non liceret. [Orat. pro Caelio. sect. 20.]

In what publick assembly at the present day would a similar passage be tolerated from a man of such rank and charac-

ter? In what publick assembly would it not be considered as the language of the lowest and most abandoned impudence?

If we look into the amatory poets of the Greeks and Romans, we may gain a still further knowledge of the manners of the times when they wrote. If we except a very few passages, we shall find nothing in their writings of those sentiments, by which the passion of love is elevated and refined; nothing of those affections, which strengthen into permanent friendship; nothing of respectful tenderness or manly delicacy; they give us only the voluptuous descriptions, and the gross and selfish sentiments of mere animal passion. In the work of Ovid before mentioned, the *Ars amatoria*, he treats throughout only of the lowest and meanest artifices of seduction and allurement; and in talking of love he describes nothing but a commerce between cheats and prostitutes. Yet the sentiments of Ovid are about as refined as those of the poets, his contemporaries and predecessors; and the women whom they celebrate, are of the same character with those whom he addresses.

When such as we have seen was the state of society, it is not difficult to account for the fact, that the writers of antiquity have drawn scarcely any pictures of family scenes or domestick life; they express nothing of those feelings, which with us make so large a portion of what gives value to life; they delight in scenes of revelry and merriment; but they have none of those descriptions, such as constitute some of the most beautiful passages in modern poetry, of what Cowper calls

> intimate delights,
> Fireside enjoyments, homeborn happiness.

There are a few verses of Catullus (ad Sirmionem peninsulam,) which perhaps come as near to this kind of poetry, as any thing which remains to us from antiquity. They were written on occasion of his return home after a long journey. They are beautiful, but perhaps they are indebted as much for their pleasing effect to the associations excited in the mind of the modern reader, as to any ideas directly conveyed by the Roman poet. He does not mention any being who will welcome his return, and merely alludes to such welcome in the last line, in a somewhat coarse mode of expression.

Ridete quicquid est domi cachinnorum.*

There was very little, comparatively speaking, of domestick life among the ancients.

Where the influence of religion, restraining and purifying the mind, does not exist, and where animal passion is the principal cause of intercourse between the sexes, there is frequently but little care of offspring. It was customary among the ancients, as it is now among nations uncivilized by Christianity, to expose their new-born infants to perish, when their maintenance might be burdensome, or when from any other cause they were thought not worth preserving. On this subject we shall give the unimpeachable testimony of one not at all disposed to exaggerate the moral depravity of the times before the prevalence of Christianity. "The exposition of children," says Gibbon, "was the prevailing and stubborn vice of antiquity. It was sometimes prescribed, often permitted, almost always practised with impunity by the nations, who never entertained the Roman ideas of parental power; and the dramatick poets, who appeal to the human heart, represent with indifference a popular custom, which was palliated by motives of economy and compassion. If the father could subdue his own feelings, he might escape, if not the censure, at least the chastisement of the laws; and the Roman empire was stained with the blood of infants, till such murders were included by Valentinian and his colleagues in the letter and spirit of the Cornelian law." [Rom. Emp. C. 44.] We may add to this, that Tacitus twice mentions it as a national characteristick, once of the Jews, and in another place of the Germans, that it was a crime with them to destroy their children, which circumstance would alone prove that it was not something of infrequent occurrence; but that it existed as a custom among the nations, with which he was most acquainted. In the words of Grotius, "exponere liberos quotidianum."

There were no charitable institutions, into which any of these wretched outcasts from parental care might have been received. There were no hospitals among the ancients, nor was there any kind of publick provision established for the relief of poverty and disease.

We will next consider the administration of justice among the ancients. Living as we do under governments, where

* Let laughter welcome me with his wildest merriment.

the laws extend their certain, regular and impartial protection to every individual ; where freedom from crime affords fearless security ; and where in the courts of justice no voice is listened to, except that, which at least claims to be the voice of reason and the law ; we enjoy these privileges so undisturbed, that we scarcely estimate their value, and do not perhaps consider what is necessary to their existence. There are, however, no human institutions, which rest more for support upon the sanctions of a future life, than those for the administration of justice. It is a regard to the sanctity of an oath, which gives all their parts efficiency and regular movement ; yet this regard human laws are without power to produce. No where, therefore, does the dependence of this life upon another, and the insufficiency of present motives to regulate the conduct of man, more appear, than in courts of justice. Man, considered as a mere being of this life, or thus regarding himself, is not fit to be the judge of his fellow-creatures, or a witness against them. That respect for the sacredness of an oath, which is so powerfully produced by the influence of Christianity, was with the ancients imperfectly supplied by natural religion, and the popular superstitions. From this and from other causes, judicial proceedings both at Greece and Rome were in the highest degree irregular, arbitrary and oppressive. For a particular view of these proceedings at Athens, we may refer to that admirable historian, Mitford, [Hist. of Greece, chap. xxii. sect. 1. 2,] from whom, better than from any other author, may be gained a knowledge of the ancient state of Greece. Neither in Greece or Rome were precedents regularly preserved or regarded in the decision of judicial causes. The orators on both sides did not think of confining themselves to the examination and exposition of what might be reasonable and just. In addressing the judges, they appealed without reserve to their passions and prejudices, to their pity and their indignation, and even to their interest ; and in accusing or defending one brought to trial, instead of confining themselves to the present charge, they ranged over his past life for topicks of invective or panegyrick. The decisions of the judges were such as might be expected from men who would suffer themselves to be thus addressed. Among the causes, which gave such violence to the contests of political parties among the Greeks and Ro-

mans, we may reckon this want of any judicial authority to which the weaker party might fly for refuge, and from which it might receive protection. These contests were too often less for the enjoyment of power, than for the preservation of property and life.

Long before the time of Cicero, a disregard of oaths had become a national characteristick of the Greeks. In his oration for Flaccus, in discrediting the testimony of some Greek witnesses brought against him, he says*—"That nation never regarded the sacredness and obligation of the oaths of witnesses; they are entirely ignorant of their force, their binding power and their importance. From whence comes that expression; "*Let me have your testimony as a loan :*" is it of the Gauls or the Spaniards? It belongs entirely to the Greeks; so that those who are ignorant of the Greek language, do yet know those words in which this request is made" With regard to this subject, we will again refer to Mitford, C xxii. sect. 3. at the beginning, with some regret that our limits will not permit us to transcribe the passage. There was in truth such a general want of good faith and common honesty among the Greeks (if we may trust their countryman Polybius) as must not a little have embarrassed trade and commerce. "Among the Greeks," says that historian (as quoted by Potter, Antiq. of Greece, B. II.C. vi.) "if you lend only one talent, and for security have ten bonds, with as many seals, and double the number of witnesses, yet all these obligations can scarce force them to be honest." Speaking of the insecurity of property in Greece, as arising from the unsettled nature of their governments, Mitford mentions some circumstances, which may perhaps at least equally be referred for their cause to that state of society which we are considering. At Athens, "twelve for the hundred was the lowest usual interest for money, and the cautious lender commonly required monthly payment. Thirty for the hundred was commonly given by those who borrowed for commercial adventure; and on account of the insecurity of contracts, the lender frequently embarked himself with his money or the goods bought with

* Testimoniorum religionem et fidem nunquam ista natio coluit, totiusque hujusce rei quae sit vis, quae auctoritas, quod pondus ignorat. Unde illud est? *Da mihi testimonium mutuum :* num Gallorum, num Hispanorum putatur? totum illud Graecorum est; ut etiam qui Graece nesciunt, hoc quibus verbis a Graecis dici soleat, sciant.

it, to be ready to take his principal again with the interest, in the first moment that the borrower should have means of repayment." [Hist. of Greece, C. xxviii. sect. 9.] At Rome, in the time of Juvenal, a regard to oaths and fidelity in performing contracts, if we may judge from his thirteenth satire, seem to have been virtues not more common than they had formerly been in Greece.

> Nunc si depositum non inficietur amicus,
> Si reddat veterem cum tota aerugine follem,
> Prodigiosa fides et Thuscis digna libellis.*

He afterwards addresses the person, whose loss of a large sum of money with which he had entrusted another, was the occasion of his writing,

> Si nullum in terris tam detestabile factum
> Ostendis, taceo . . . . . .
> * * * * * * * * *
> Sed si cuncta vides simili fora plena querela;
> * * * * * * * * *
> Tene, O delicias, extra communia censes
> Ponendum.†

The regard to oaths among the ancients for the most part depended upon that popular superstition, which taught them to fear the immediate and temporal vengeance of any god, whom they should insult by violating an oath, which he had been called to witness. Thus Juvenal in this satire, in declaring that the gods are neither blind nor deaf, foretells nothing but temporal evils against him, who had with the guilt of perjury defrauded his acquaintance. But the notion of retributive justice being inflicted in this world, was too little supported by experience not continually to lose credit among the vulgar, and was treated by the philosophers with open contempt. "The common opinion of all philosophers," (says Cicero, treating of the sanction of an oath) "not merely of those, who say that a god does nothing himself, and imposes nothing upon others; but also of those who maintain, that a

* Now if a friend should not deny a deposit; if he should restore the old bag with all the rust; such honesty is ominous, and worthy the books of the soothsayers.

† If you will shew me no fact so detestable in all the earth, I will be silent; but if you see every forum filled with similar complaints, do you think that you, sweet sir, are to be excused from the common lot?

god is always acting, and always employed about something, is this, that he is never angry, and never gives pain."* In immediate connection, speaking of Regulus, in consequence of his oath returning to deliver himself up to the Carthaginians, and without so much as thinking, as it appears, of any other punishments than those of the present life, he asks: "What greater evil could Jupiter, if he had been angry, have inflicted upon Regulus, than what he voluntarily underwent." He afterwards declares, that an oath is to be kept, not through fear of the anger of the gods, which has no existence; but from a regard to justice and integrity; "jam enim non ad iram deorum, quae nulla est, sed ad fidem et justitiam pertinet." Before leaving this subject we will give one other of Cicero's sentiments respecting oaths. "When," says he, "that which is sworn to is of such a nature that the mind conceives it ought to be done, the oath is to be kept; when otherwise, if you do not do it, it is no perjury."† Thus it is that he expresses himself, to whom no moralist of antiquity is perhaps to be preferred.

If now we look to the internal government of the most civilized ancient nations, Greece and Rome; we shall find with regard to Greece, that its different states were always full of disorder, and trouble, and violence. In their internal contests, as either party alternately prevailed, its principal opponents were either massacred, or obliged to find safety in flight and exile. Greece was at all times swarming with these unfortunate men. Among its little cities were continually exhibiting, in successive revolutions of government, acts of injustice and cruelty, and sometimes scenes of horrour and misery, of which we might hardly form a conception, if our own age had not afforded us the most dreadful of all examples, of what men, unrestrained by religious principle or feeling, are capable of perpetrating in the malignity and madness of civil commotions.

The internal condition of the Roman republick was not more quiet and settled, than what was common among the small states of Greece. After domestick enmities were no longer restrained by the dread of foreign foes, and the expedi-

* Cicero De Off. Lib. iii. 28.

† Quod enim ita juratum est, ut mens conciperet fieri oportere, id servandum est; quod aliter, id si non feceris, nullum est perjurium. De Off. Lib. iii. 29.

ent of a war with their neighbours could no more be resorted to for preventing internal commotions, there followed a series of acts of sedition and violence, occasioned by the contests of her different parties; which at last broke out into the civil war between Marius and Sylla. From this to the time when Rome sunk under the government of the emperours, there was nothing stable or secure. There followed a quick succession of civil wars, with short intervals of troubled and dangerous peace. Between the time when Sylla turned Rome into a slaughter-house, to that when Cataline formed his conspiracy to massacre the senate and set fire to the city, was a space of only seventeen years. There were twenty one from that to the battle of Philippi. The power which this battle gave to Caesar he enjoyed for four years. Three years intervened between his assassination and the commencement of the proscriptions of the triumvirate. The next year the second battle of Philippi decided, that they were to be masters of he world; and in six years more the two principal of them, having already deprived the third of his share, quarrelled with each other for the possession of their plunder, and Octavius secured the whole to himself in the battle of Actium. All these scenes passed within much less than the common limit of the life of man; and there were, without doubt, many living under the reign of Augustus, who, as witnesses, if not as actors and sufferers, had passed through the whole series of these calamities. We need not proceed further. It will not be pretended that the times of the empire were better than the times of the republick.

It does not seem to us, that these various revolutions either of Greece or Rome, are much to be attributed to their forms of government; but rather to the materials of which all the ancient states were composed. Considering the little influence of religious principle, and the want of those feelings, views and habits, which this produces; their disregard of domestick life, and their not having that value for its quiet and comforts, which renders men so fearful of civil commotions; we do not think that much political research is necessary to account for the instability of their governments. If in England there were no more moral restraint upon the passions of men, than what existed in the times of which we are speaking, we do not believe that the government of this fortunate island would continue more stable, than was the most unbalanced democracy

of Greece. A nation like England, indeed, so confined in territory, of such vast strength, and so overflowing with wealth and population, is a phenomenon, which no where presents itself in ancient history. The principles which in ancient times held society together, were not strong enough to connect in harmonious movement interests so various and powerful as are there united.

When what we have seen was the condition of the principal nations, we shall not believe that that of subject states was more fortunate. Those Grecian states, which were in the strict sense in subjection to another, seem to have been governed with arbitrary power. With regard to the Roman provinces, their condition is one of the most gloomy subjects, which history presents. We learn their wretchedness, not from their own complaints, but from the testimony of the Roman moralist and orator, Cicero, and that of the Roman historians. From them we learn the unrestrained licence* of the provincial governours; the wasteful and improvident rapacity which was exercised; the oppression and injustice of those who collected the taxes; the plunder of individuals; the depopulation of cities; the frequency of seditions; the associations of robbers and murderers, which became frequent from the miserable condition of the inhabitants;† the insufficiency of the government for any other purposes than those of rapine and extortion; the little difference there frequently was

* Tanta sublatis legibus et judiciis expilatio, direptio sociorum, ut imbecillitate aliorum non nostra virtute valeamus. Cic. De Off. Lib. ii. 21. Since the laws on this subject have ceased to be put in execution, the plundering and ravage of our allies has been so great, that we retain our power through the weakness of others, and not our good conduct.

† When the brother of Cicero, Quintius, was continued for a third year as praetor of Asia, Cicero wrote to him a letter of commendation and advice, from which the following is an extract. "Cujus quidem generis constare inter omnes video abs te summam adhibere diligentiam: nullum aes alieni novum contrahi civitatibus; utere autem magno et gravi multas abs te esse liberatas urbes; complures dirutas et paene desertas, in quibus unam Ioniae nobilissimam, alteram Cariae, Samum et Halicarnassum, per te esse recreatas; nullas in oppidis seditiones; nullas discordias; provideri abs te ut civitates optimatum consiliis administrarentur; sublata Mysiae latrocinia; caedes multis locis repressas; pacem tota provincia constitutam, neque solùm illa itinerum atque agrorum, sed multa etiam plura et majora oppidorum et fanorum furta esse depulsa." Epist. ad Quinct. Frat. i. 1.

between the march or residence of a protecting, and the invasion of an hostile army; and in a few words, the general disregard of common justice, both by the state, as well as by individual officers in their conduct toward the provinces. "It is hard to say," are the words of Cicero, "how much we are hated by foreign nations, on account of the injustice and vices of those, whom for these some years we have sent among them as governours. For what temple in those places do you think is held sacred by our magistrates; the privileges of what city inviolable; what house sufficiently closed up and fortified."* These forcible expressions however are not the most striking that may be produced from the many passages, in which Cicero speaks on this subject. In his oration against appointing Q. Caecilius as the accuser of Verres, declaring the universal expectation excited among the dependent nations concerning the event of that trial, which was to determine whether in any case they were to expect the punishment of their oppressors, he says: "The provinces wasted, harrassed, thoroughly ruined, the allies and tributaries of the Roman people afflicted and miserable, have now no hope of being raised from destruction, but only seek some consolation under it."†

From the condition of the Roman provinces, we may turn to notice the barbarism and atrocity of ancient warfare. We shall not, however, enlarge on the subject. The invasion of an enemy's country, for the purpose of laying it waste and destroying all the works of nature or art, which could not be carried off as plunder, the general and indiscriminate massacre of its inhabitants in such invasions, the putting to death of prisoners, and the exposure of the whole population of a city for sale as slaves, are facts continually presented to the view of the observer of antiquity. War thus carried on was generally considered as lawful against all those, with whom there existed no express treaty or agreement. "It appears to have been very generally held among the Greeks of that age," says Mit-

* Difficile est dictu, Quirites, quanto in odio simus apud exteras nationes propter eorum, quos ad eas per hos annos cum imperio misimus, injurias et libidines. Quid enim fanum putatis in illis terris, nostris magistratibus religiosum; quam civitatem sanctam, quam domum satis clausam et munitam fuisse.

† Populatae, vexatae, funditus eversae provinciae: socii, stipendiariique populi Romani afflicti, miseri jam non salutis spem, sed exitii solatium quaerunt. Sect. 3.

ford, speaking of the times of the Peloponnesian war, "that men were bound by no duties to each other, without some express compact. The property of foreigners might be any where seized, and themselves reduced to slavery. or even put to death, without the breach of any human law; and not only without the breach of any divine law, but prayers were addressed to the gods for favour and assistance in the commission of such violences. Those connected with them by political or social compact, the Greeks described by a term peculiar to themselves, ENSPONDI, meaning originally persons, with whom they had poured out wine to the gods, or with whom they had made a compact sanctified by the ceremony of pouring out wine to the gods; those who were bound to them by no compact, or who had forfeited their claim to the benefit of a compact once existing, they called ECSPONDI, or out of compact, or outlaws." The principle just mentioned does not appear to have been confined to Greece, nor to the times of which Mitford is particularly speaking.

Barbarous as was the general mode of warfare among the ancients, it was sometimes exceeded by acts of particular ferocity. More than once, during the Peloponnesian war, the Athenians deliberately passed a decree for putting to death all the adult males of a conquered people, and selling into slavery the women and children. We shall give a passage relating to one of these decrees concerning the Melians, from that historian whom we have so often quoted. "After all we have gone through of Grecian history," says Mitford, "we cannot but shudder at what followed. The Athenians had no pretence for any command over the Melians, but that they were stronger. Connected by blood, by habit, and by their form of government with Lacedaemon, these islanders had nevertheless been cautiously inoffensive to Athens, till forced to become her enemies. The punishment for this involuntary crime, even to the lower people supposed to be in some degree friendly, was no less than what the unfortunate Scionaeans had undergone for that termed their rebellion. All the adult males were put to death, and the women and children of all ranks were sold for slaves. The island was divided among five hundred Athenian families. With the most unquestionable testimony to facts, which strike us with horrour when perpetrated by a tribe of savages, we are at a loss to conceive how they could take place in the peculiar country and age of

the fine arts, where Pericles had spoken and ruled, where Thucydides was then writing, where Socrates was then teaching, where Xenophon, Plato and Isocrates were receiving their education, and where the paintings of Parrhasius and Zeuxis, the sculpture of Phidias and Praxiteles, the architecture of Callicrates and Ictinus, and the sublime and chaste dramas of Sophocles and Euripides, formed the delight of the people."

Among the beneficial effects of Christianity, one not the least important is, the institution of regular publick instruction in religion and morals. For the good produced by this institution we must look not so much to its reclaiming individuals from their vices, or to its elevating them above the level of those around them, though we have no doubt these effects are sometimes produced ; but to its having raised the general standard of morals in society ; we must regard the regular aid that it affords to those moral principles with which the passions are so often at war, and its continual reimpression of those religious ideas, which present objects are always labouring to efface ; we must consider that quickness of moral feeling and correctness of judgment, respecting actions and their principles, which it has produced by continually inculcating the precepts of the gospel, and that habitual attention in consequence to religion and morality ; so that in contemplating a course of conduct, these and what they require are things forced upon every one's notice. If this institution were to cease, we believe there would be a sudden and violent change for the worse in the moral state of society. Yet this change would in some degree be counteracted by the prevalence of principles now existing, and by the general diffusion of knowledge produced by the art of printing. But with respect to the lower classes of society among the ancients, they were without publick teaching, and books were much too scarce for general use. Thus without moral instruction of any kind, and having nothing to direct their conduct aright but those natural feelings on the side of duty, which are so easily corrupted, human laws, and that regard to the rights of others, which being necessary to the very existence of society, is forced upon a majority of its members, it is not wonderful if the obligations of morality were not often present to their minds, and if their notions on this subject were in the highest degree confused, uncertain and erroneous.

The philosophers had no effect in removing the ignorance or correcting the depravity of the times, when they lived. Their teachings were not addressed to the vulgar, nor were their moral discourses within their reach, or adapted to their comprehension. Indeed the fundamental principles of the better sects were such, that their philosophy was not likely to have much influence upon common minds. They admitted no other sanction of moral conduct than that happiness, which, in the present life, virtue from its own nature confers on its possessor. They maintained that a perfectly virtuous man must be perfectly happy even amid torments, that he was impassible to every thing external, and that his self-enjoyment was not to be affected by the accidents of life, the loss of friends, the suffering of those around him, by men or by the gods. These sentiments, either in their full extent or with some modifications, seem in the days of Cicero to have been adopted by almost all the philosophers, who paid much attention to the inculcating of morality. They rejected, as we have before seen, without hesitation, the doctrine of temporal rewards and punishments from the gods; and as to a future life, they seem for the most part to have considered it as a thing beyond dispute, that if men existed after the present, they existed to be happy.

It is obvious enough that with these sentiments, the philosophers were able to do nothing for the reformation of the times when they lived. Let them have lectured ever so long, not one slave of interest or passion, not one of the corrupted multitude around them, would have been restrained from any excess or injustice, through a regard to the intrinsick enjoyments of virtue.

The religion of the ancients had very little beneficial effect upon moral conduct. Its temporal sanctions, where they were at all regarded, seem to have been feared much more for the neglect of ceremonies and offerings, and for any direct insult to the gods, such as the profaning a temple, than for a disregard or violation of the duties of man to man. The inefficacy of a religion with such sanctions, and the contempt into which it must at some times fall, are so well explained by Mitford, that we will give the passage entire. It is with reference to the plague at Athens, that he is speaking.

"The moral effects of this extraordinary visitation, reported by that judicious eyewitness, to whom we owe this whole

detail, deserve our notice. Wherever the doctrine of retribution in a life to come for good and evil deeds in this world, has taken any hold on the minds of men, a general calamity strongly tends to check the passions, to inspire serious thought, to direct attention toward that future existence, and to make both hope and fear converge to the great Author of nature, the all-powerful, all-wise, and all-just God, who can recompense the sufferings of the good with endless blessings, and convert to lasting misery any short-lived joys, that can arise from the perpetration of evil. But in Athens, where the deity was looked to very generally and very anxiously for the dispensation of temporal good and evil only, it was otherwise.* The fear of the divine power, says Thucydides, ceased; for it was observed, that to worship or not to worship the gods; to obey or not to obey those laws of morality, which have been always held most sacred among men, availed nothing. All died alike; or if there was a difference, the virtuous, the charitable, the generous, exposing themselves beyond others, were the first and the surest to suffer. An inordinate and before unknown licentiousness of manners followed. Let us enjoy ourselves; let us, if possible, drown thought in pleasure to-day, for to-morrow we die, was the prevailing maxim. No crime therefore that could give the means of any enjoyment, was scrupled; for such were the ravages of the disease, that for perpetrator, accuser and judges all to survive, so that an offender could be convicted in regular course of law, was supposed against all chance; and the final comsummation already impending over equally the criminal and the innocent, by the decree of fate or of the gods, any punishment, that human laws could decree, was little regarded. How most to enjoy life, while life remained, became the only consideration; and this relaxation, almost to a dissolution of all moral principle, is lamented by Thucydides as a lasting effect of the pestilence at Athens."

What we have seen is not, however, the most unfavourable view of the religion of the ancients. Some of its direct tendencies were to inflame the passions and to countenance the vices of those, among whom it prevailed. Its rites were some

* "Anaxagoras, the preceptor of Pericles, was the first who taught that better religion, if the term may be allowed, which was afterwards propagated by Socrates and his disciples, and he was persecuted for it as an atheist."

of them cruel, and some of them consisted in the excesses of drunkenness and impurity. In the characters of its gods, the lewd and the ferocious equally found for themselves examples and excuses: Nor were these, as is apparent from the dramatick poets and other writers of antiquity, disregarded, or infrequently alleged. What is said by one of the characters of Terence, who asks why he who was but a man might not do what the gods committed, "hoc ego homuncio non facerem," was, we may easily believe, a sentiment often repeated.

Such then (to say nothing of the immense multitude of slaves) was the condition of the great body of the free population among the ancients. They were without moral instruction, not acknowledging some of the most obvious principles of humanity and justice; with no institutions to call to remembrance those principles, whose obligation they might speculatively acknowledge, and to give these that efficacy, which they have only when continually enforced upon the mind; without any thing in their religion to make virtue venerable or vice odious; and what alone might be almost sufficient to give the character of the times, without any regard to the sanctions of a future life, which had a general influence on men's conduct; and the consequent corruption was dreadful.

In the commencement of his history Tacitus casts his view of the whole of that period, whose events he was about to record. After contemplating its civil and foreign wars, sometimes both carried on at the same time; the miserable internal government of the empire; the prevalence and power of informers and publick accusers, seizing for their reward on the best honours and offices of the state; the treachery of friends and dependents; the hopeless insecurity of either publick or private life; the unrestrained profligacy of manners, and all the scenes of horrour and cruelty, which it presented; he turns away his thoughts to rest them if possible upon some objects less painful. The following passage shews what might be discerned of a different character. *"Nor yet," says the

* Non tamen adeo virtutum sterile saeculum ut non et bona exempla prodiderit. Comitatae profugos liberos matres: secutae maritos in exilium conjuges: propinqui audentes: constantes generi: contumax, et etiam adversus tormenta, servorum fides: supremae clarorum vivorum necessitates: ipsa necessitas fortiter tolerata: et laudatis antiquorum mortibus pares exitus. [*Hist. I.* 3.

historian, "was the age so barren of virtue as not to produce some examples of excellence. Mothers attended their children when flying from their country; wives followed their husbands into exile; natural relations, and those allied by marriage, were bold and constant; the fidelity of slaves was proof even against tortures; and eminent men were reduced to the last extremity, who endured it with fortitude, and there were those, who died in a manner equal to what is applauded in ancient times." Perhaps there is no passage in Tacitus, that may give us more knowledge of the age of which he writes, than this melancholy catalogue of its virtues. What must have been the character of that people, among whose rare specimens of excellence, the historian could think it worth while to record, that there were mothers and wives, who accompanied their children and husbands when driven from their country, and that of the nearest relations of the accused, there were some, who gave their assistance with courage and firmness. The fidelity of the slaves is indeed remarkable. It occurs elsewhere in ancient history as a subject of wonder; and is to be accounted for only by considering that fact, of which what is known of the slaves in the American islands may give sufficient proof, that a little humanity and kindness very often effectually secures the strong attachment of those, who belong to a class usually treated with cruelty and contempt.

It was the vices, the moral ignorance and the gross idolatry of this age, that Christianity had to encounter, when, driven from the Jews, it offered itself to the rest of the world. To the men of this age, it revealed the existence and taught the worship and the love of God; it addressed its precepts of purity, and holiness, and active and universal and disinterested charity; and upon these men it inculcated its motives, the sanctions of a future life; and it prevailed. In a large number of men it produced that wonderful and entire change of principles, of feelings, of affections, and of the habits of life, which it required. Allowing this change to have been produced, and there cannot, as it seems to us, be a doubt that the evidence of its divine authority must have been irresistible. Without such proof it is impossible, that the minds of those whom it addressed should not have been wholly impassive to a religion, whose spirit, whose requirements, whose fundamental principles, whose estimate of the value of present objects, whose high and solemn disclosures concerning things

invisible and remote—nay, whose very language were all so new, strange and unintelligible, so disconnected and irreconcilable with almost every thing, to which they had been accustomed.

If now we would observe what is the influence, and what have been the effects of Christianity, let us compare the condition of society in that country of Europe, where it prevails in its greatest purity, England, or in our own country, where perhaps the state of morals among all classes is higher than in any other, with what we have seen was the condition of mankind before its establishment. With the ferociousness, the profligacy, and the misery, which then existed, may be compared the present quiet, security and comforts of life, the regular administration of justice, the fellow-feeling and spirit of benevolence diffused through all classes, the publick and private charities, the purity of manners, very great, comparatively speaking, the respect for the institution of marriage, the abolition of domestick slavery in England, its partial abolition in our own country, and the freedom from all those customs, which now appear so horrible or disgusting, the exposure of children, the shews of gladiators, and the shameless indecency of publick spectacles.

This comparison might be pursued. But we have already wandered far, perhaps much too far, from our immediate subject. Some of our readers, however, may find an excuse for us in the object we have had in view. Some, perhaps, if they shall think that we may have at all succeeded in giving any one, not familiar with the subject we have been treating, a new impression of the importance of Christianity, will not complain of us for having been thus *instant out of season*. In our next we shall return without any further digression to our proper subject.

RETROSPECTIVE REVIEW.

ARTICLE 22.

NEW ENGLISH CANAAN,

OR

NEW CANAAN:

Containing an abstract of New England.

Composed in three bookes.

The first booke setting forth the original of the natives, their manners and customs, together with their tractable nature, and love towards the English.

The second booke setting forth the natural indowments of the country, and what staple commodities it yieldeth.

The third booke setting forth what people are planted there, and what remarkable accidents have happened since the first planting of it, together with their tenents, and the practice of their church.

Written by Thomas Morton, of Clifford's inn, gentleman, upon tenne yeares knowledge and experiment of the country.

Printed at Amsterdam, by Frederick Jacob Stam, in the year 1637. 4to.

In the various accounts of the first settlements of New England, we see how prejudices influence the pen of the writers. From the diaries of Bradford and Winthrop, Morton's Memorial, and the histories of Hubbard, Mather, &c. we should suppose the first planters of Plymouth to be men of whom the world was not worthy; that their conduct was so pure and excellent, as to need not even the mantle of charity to cover their failings.

From others, we learn that they were the *dupes* of puritanick cant, sour, tasteless asceticks, bigotted in their sentiments, and sordid in their manners, desirous of anarchy at home, and practisers of intolerance abroad. Among the writers who took pains to depreciate their worth, and make them appear to every disadvantage, is the author of this production, which now comes under our notice. It is a very scarce and curious book, and we believe only one copy of it is to be found in the country. This was obtained by a gentleman in his travels, and is now preserved in the Athenaeum.

Thomas Morton came over to New England in 1622 ; in 1625, he joined a company of adventurers, who pitched their tents upon Mount Wollaston, as the place was called in honour of their leader. He was disappointed in his views, and went to Virginia. He took with him part of the company, and gave directions for the rest to follow. But Morton persuaded them to choose him their captain. He changed the name to Merry Mount, and kept up the spirits of the company by high scenes of frolick and dissipation. While their stores lasted, they kept up their jocund amusements, but these were soon exhausted, and they were obliged to trade with the Indians to get the necessaries of life. Our historians say, that Morton supplied them with powder, and taught them the use of arms, but this he denies. Be this as it may, his conduct was so reprehensible, that the other settlers joined together, and with an armed force took him prisoner, and sent him to England. His adherents were scattered ; most of them went to Virginia ; one of them, accidentally hearing Mr. Higginson preach, was led to alter his courses, and became a distinguished character in Old Massachusetts. This was Major General Gibbons, of whom much is related, and who was as brave and prudent as he was pious.

While Morton was in England, he studied ways of wreaking his resentment against the Plymouth planters, and was frequently consulted by men who bore ill will to the settlement, as his New Canaan was afterwards a text book for those who threw aspersions upon the piety, the principles and habits of our forefathers. The amazing changes, which were then taking place in the kingdom, operated against his measures, and frustrated all his expectations.

His object in writing the book was to give a description of the country, as well as to excite a general p rejudice against the European inhabitants.

The first part is a description of the natives, for whom he has some partiality. He gives a lively account of their customs and manners, and of their original. His opinion is that the American Indians sprang from the Trojans. It appears very strange to him that any should think they come from the Tartars, who had no way of getting here, but thinks it *very likely* that Brutus, the fourth from Eneas, was the father of this country. His strong arguments are "that Brutus did depart from Latium ; that we do not find his whole company

went with him at once, or arrived at one place; and being put to sea, might encounter a storm, that might carry them out of sight of land, and then they might sail God knows whither, and so might be upon this coast as well as any other."

He says also that their language is a mixture of Greek and Latin, and brings many words to prove it, which, in sober earnest, hardly exhibit as much proof as Dean Swift brings, in the luxuriance of his humour, to prove the *English language* to be the mother tongue of those nations.

In the 5th chapter, Mr. Morton treats of the religion of the aboriginals. He says he is not of Cicero's opinion, "that there is no people so barbarous as not to have some kind of religion; and had Cicero lived in this country, says he, so long as I have been, and conversed with them touching their religion, he would have changed his opinion, and allowed there were people, *sine fide*, *sine lege*, *sine rege*."

From the tenth chapter of this book we learn that *duelling* is a savage custom. It is styled—

"Off their *duels, and the honourable estimation of the victory obtained thereby.*"

"These salvages are not apt to quarrel one with another: yet such hath bin the occasion that a difference hath happened, which has grown to that height, that it has not been reconciled otherwise than by combat, which has been performed in this manner; the two champions prepared for the fight, with their bows in hand, and a quiver full of arrows at their backs, they have entered into the field, the challenger and challenged have chosen two trees, standing within a little distance from each other, they have cast lots for the chief of the trees, then either champion setting himself behind his tree, watches an advantage to let fly his shafts, and to gall his enemy. Then they continue shooting at each other, if by chance they espy any part open, they endeavour to gall the combatant in that part, and use much agility in the performance of the taske they take in hand. Resolute they are in the execution of their vengeance, when once they have begunne, and will in no wise be daunted, or seem to shrink, though they doe catch a clip with an arrow, but fight it out in this manner till one or other be slaine. I have been shewed the place where such duels have been fought, and have found the trees marked for a memorial of the combat, where that champion hath stood, that had the hap to be slain in the duel, and they count it the greatest honour that can be, to the surviving combatant to shew the scars of the wounds, received in this kind of conflict, and if it happen to be in the arms, as those parts are most in danger, they will always wear a bracelet upon that place of the arme, as a trophy of honour to their dying day."

The second part of the New English Canaan is a description quite lively and poetick; it seems calculated to allure men to come over, and settle the country.

"In the month of June, 1622, it was my chance to arrive in the part of New England, with thirty servants, and provisions of all sorts, fit for a plantation. And whiles our houses were building, I did endeavour to take a survey of the country: The more I looked, the more I liked. And when I had more seriously considered of the beauty of the place, with all its fair endowments, I did not think in all the known world it could be paralel'd. For so many goodly grouves of trees, dainty fine round rising hillucks; delicate fair large plains, sweete chrystal, and cleare running streams, that twine in fine meanders through the meads, making so sweet a murmuring noise to hear, as would even lull the sences with delight asleep, so pleasantly doe they glide upon the pebble stones, jetting most jocundly where they do meete, and hand in hand runne downe to Neptune's court, to pay the yearly tribute, which they owe to him, as soveraigne Lord of all the springs. Contained within the volume of the land, fowles in abundance, fish in multitude, millions of turtle doves on the green boughes, which sat pecking of the full ripe pleasant grapes, that were supported by the lusty trees, whose fruitful loade did cause the arms to bend, which here and there dispersed, (you might see) lillies, and of the Daphnean tree, which makes the land to mee seeme Paradise, for in mine eie 'twas nature's master piece, her cheerful magazine of all, where lives her store; if this land be not rich, then is the whole world poore. What I had resolved on, I really performed, and have endeavoured to use this abstract, as an instrument to be the means to communicate the knowledge I have obtained, by my many years residence in those parts, unto my countrymen, to the end that they may better perceive their errour, who cannot imagine that in the universal world, there is any country which may be compared to our own native soyle, I will now discover to them a country whose indowments are by learned men allowed to stand in a parallel with the Israelites Canaan, which none will deny, to be a land farre more excellent than Old England in her proper nature. This I consider I am bound in duty (as becometh a Christian man) to perform, for the glory of God, in the first place, and next (according to Cicero) to acknowledge that, *non nobis solum nati sumus, sed partim patria, partim parentes, partim amici vindicant.*

"For which cause I approve of the indeavours of my countrymen that have been studious to enlarge the territories of his majesties empire, by planting colonies in America. And of all these I must applaud the judgment of those that have made choice of this part, (whereof I now treat) being of all others most absolute, as I will make it appear hereafter by every parallel. Among those who have settled themselves in N. England, some have gone for conscience sake (as they professe) and I wish they may plant the gospel of Jesus Christ, as becometh them, without satisme or faction, whatsoever their former or present practices are, which I intend not to justify, howsoever they have deserved (in my opinion) some commendations, in that they have furnished the coun-

try so commodiously in so short a time, although it has been for their own profit, yet posterity will taste the sweets of it, and that very sodainly."

In a general survey of the country, our author tells us what trees are the growth of it, and talks freely of them, from the tall cedar to the hyssop on the wall. Indeed he seems to prefer the cedars which grow in the low grounds of Massachusetts, to those which grew upon Mount Libanus. He says likewise, that there are firre trees, and other materials for building many temples, "if there were any Solomons to be at the cost of them."

Of *birds and feathered fowles*, he gives a very particular account. These he describes from the swan sailing along the Merrimack, to the humming bird which sips the dew, or honey from the flowers. The humming bird is certainly one of the curiosities of New England, as small as a beetle, his bill sharp as a needle, and his feathers like silk, and of a changeable colour.

In chapter fifth, he tells what beasts ranged the forests. Of the moose he gives a very particular description. "It is a very large *dear*, *faire head*, *broad palme*, *six feet between the tip of the hornes*, *which grow curbing downwards*, *he is of the bigness of a great horse*. *Some have been seen eighteen hands high*. *They bring forth three faunes at once*," &c.

As to the *beaver*, its industry, skill and strength, we can get as good an idea from Mr. Morton's book, as from Carver's travels, or any other modern production. After shewing how the beavers build their houses, he says, "this beast is of a masculine virtue for the advancement of Priapus; and is preserved also for a dish for the sachems or sagamores."

He describes the rattlesnake, which some call an adder, as no less hurtful than the adder of England; but mentions oil as an antidote for its poison. "I have had my dog venomed with one of these, and so swelled, that I thought it would have been his death, but with one saucer of salted oil poured down his throat, he recovered. The like experiment was made upon a boy, that by chance had trod upon one of these, and the boy never the worse. Therefore it is a simplicity in any one that shall tell a bugbeare tale of horrour, of terrible serpents that are in the land.

"Mice, or mise there are good store, and my lady Woodbees black grey Malkin may have pastime enough there: but for rats, the country by nature is troubled with none."

Chapter 6th is of stones and minerals.

He is persuaded that mines of tin will be found;—he says indeed that they are known in these parts. Our author is like other travellers, who in describing things which they have known, mingle with their relation every thing they have heard of in other countries, either believing it is so, or ready to tell any story to engage and fix the attention. In this second part of his book, he is indebted to Wood's prospect.*

(To be continued.)

* Thos. Morton in this book quotes Wood, yet he is an earlier author than Wood. The *first* edition of Morton's book appeared without date or name of place; but according to Meusel (Bibl. Hist. vol. x. in Anal. ad vol. iii. pt. 1. page 363.) it was *really printed in* 1632. This was two years before the first edition of Mr. Woods' New England's Prospect, Lond. 1634. 4to. which Morton might have read before the *second edition* of his own book appeared, which is the edition here reviewed.—Another edition of Wood was printed in 1635, so that there are *two*, which we believe have never reached this country.

INTELLIGENCE.

GERMAN LITERATURE.

(Continued from page 356.)

15. I ANNOUNCE with peculiar pleasure, the following valuable collection of the Greek historians, who preceded Herodotus, which establishes the title of its learned editor to a distinguished station among the most illustrious criticks:—"Historicorum Graecorum antiquissimorum fragmenta, collegit, emendavit, explicuit, ac de cujusque scriptoris aetate, ingenio, fide, commentatus est Frid. Creutzer, Eloquentiae, litterar. Graecar. et Lat. in Academia Heidelbergensi Professor ordinarius.—*Hecataei* (Milessii) historica, itemque *Charonis* et *Xanthi* omnia." (1806.) This is the first volume of the collection. The second is published, or will be speedily; but I can say nothing of it, as I have not yet seen it. Independently on the remarkable criticism contained in this work, the reader will find the unedited notes of Gronovius, which were discovered in the margin of a copy of an old edition which is now in the possession of Mr. Creutzer. He is assisted in this splendid and laborious undertaking by Mr. Ch. Phil. Kayser, who had given a specimen of his critical skill in this department by his collection of the fragments of *Phileta of Cos*. In

1803, Mr. *Creutzer*, then Professor at Marburgh, published a work, full of interesting matter and new thoughts, entitled, "The historical composition of the Greeks, its origin and progress." (8vo. Leipsick, printed by Goeschen.) The characters of the principal Greek historians, and their manner of writing, are here explained with much philosophy, learning, and perspicuity.

16. A good Greek and Latin edition of *Diogenes Laertius*, by Mr. Neuernberger, was published at Nuremburg, in 1807, and a translation of the same historian, by Mr. *Borheck*, of Duisburg, which was printed at Prague.—Editions of *Thucydides* and *Xenophon* are announced, and editions of the treatise on "Incredibles" by *Palephatus*, of the two books on Arithmetick by *Nicomachus*, of the *Dionysiacks* of *Nonnus*, &c. all of them in the hands of skilful criticks.

17. We have at last proceeded as far as *Plato*. The honour of having given new energy as well as a new direction to the critical researches into the writings of the first of philosophers, unquestionably belongs to Mr. L. Frid. *Heindorf*, professor in the Gymnasium at Berlin. His dissertation: "Specimen conjecturarum in *Platonem*," published ten years since, produced this happy effect. From 1802 to 1805, Mr. *Heindorff* printed successively ten different dialogues of *Plato*, with a translation and Latin notes, conceived in the same spirit which had dictated his dissertation. These dialogues were collected and reprinted at Berlin in three vols. (1806.) From him we expect the remainder of the works of *Plato*. A *variorum* edition of the *Phedo*, by Mr. *Buchlin*, was printed at Halle in 1804. The *Republick* has been twice edited; by Mr. Ast (Jena, 1804) and by Mr. J. J. *Stutzmann* (Erlangen 1805.) (Prof. Ast also published, in 1806, the *Phaedrus* and *Prothagoras*.) The principal work on *Plato* is by Mr. *Schleyermacher*, which we shall notice under *the fourth article*. But there is another important treatise, which must not be forgotten: "In Platonis qui vulgo fertur *Minoem* ejusdemque libros priores de legibus ad virum illustrem Fr. A. *Wolfium*, commentabatur Aug. *Boeckh*, badensis." (Halle, 1806.) Mr. *Boeckh*, now professor at the university of Heidelberg, where classical studies and principally criticism flourish in full luxuriance, has confirmed by new proofs, the opinion advanced by Mr. *Wolf*, and adopted by Mr. *Schleyermacher*; that the "*Minos*" is improperly attributed to *Plato*. In this dissertа-

tion he has thrown an entirely new light on the subject.—Mr. Boechk has just published a "Specimen editionis Timaei, *Platonis* dialogi," (33 pp. 4to.) which has created a general desire to see the remainder.

18. Mr. Davi *Schultz*, a young humanist of Halle, has recently exhibited talents, from which we have a right to expect much hereafter. *Valkenaer*, the famous disciple of *Hemsterhuis*, had asserted, but without supporting his opinion by proofs, that the last chapter of the *Cyropaedia* was not *Xenophon's*, but the work of the same author, whose apology for *Socrates* and several other tracts had passed currently as *Xenophon's*.—Several criticks had confessed that they found nothing to justify the assertion hazarded by *Valkenaer*, and *Fischer* alone dared to advance a few observations in its favour, in his *Commentary*, printed by *Kuinael*. Mr. *Schultz* has examined this subject thoroughly in his treatise, "De Cyropaediae epilogo *Xenophonti* abjudicando." (Halis. Saxon, 1806.)

19. "Meletematum criticarum specimen primum, *Dionysii Halicarnassensis* artem rhetoricam tractans. Scripsit G. H. Schaefer, Lipsiensis." (Lips. 1806.) a small work, but full of new and acute remarks, and containing corrections and interpretations of the text of *Dionysius of Halicarnassus*. The author, a professor in the university of Leipsick, had long since many claims on the respect of the learned world, for his rare talents in criticism. He has recently published an edition of the treatise, "De compositione verborum," by the same *Dionysius*, with variorum notes. In this very elegant and valuable edition the reader will find the above essay, "Meletematum, etc." The notes are by *Sylburgius*, *Hudson*, *Upton*, *Reiske*, and the editor. The translation is by *Bacon*, revised by *Upton*, but so altered by Mr. *Schaefer*, that it has almost lost its identity. Mr. H. A. *Schott* published at Leipsick, in 1804, a very valuable edition of the treatise "De arte rhetorica."

20. We shall now proceed to notice some of the most remarkable works on the Greek language and its theory. In 1806, Prof. *Harles* of Erlangen issued the second volume of his "Supplementa ad introductionem in historiam linguae Graecae." This new volume contains several important additions and emendations. But this truly classical work, by one of the most respectable veterans in elegant literature, is so well known, that I do not feel myself at liberty to detail its

contents. I will only add, that Mr. Harlès has just published an abridgment of his great work entitled "Introductio in literarum Graecae linguae, in usum studiosae juventutis conscripta." (1808.)

21. The same Mr. *Schaefer* has this year published a new edition of the "Ellipses Graecae," by *Lambert Bos*, in which the reader will find assembled the valuable labours, not of the present editor only, but of *Schwebel*, *Schaettgen*, *Bernhold*, *Leisner*, *Michaëlis*, *Storch*, on this grammarian, who, although a modern, possesses all the authority of an ancient, so that we may consider this a variorum edition. However, we must not forget to read with this treatise another of the first rank in point of merit, and which detects some errours in *Du Bos*; "G. *Hermanni* Dissertatio de Ellipsi et Pleonasmo in Graeca lingua." It is printed in the first volume of the "Museum antiquitatis studiorum, by Mr. *Wolf* (1808) from page 95 to 235.

22. Mr. *Weiske*, an eminent professor in the celebrated school of *Pforta*, in Saxony, published at Leipsick, in 1807, a valuable work, called "Pleonasmi Graeci, sive commentarius de vocibus quae in sermone Graeco abundare dicuntur." (1 vol. 8vo.)

23. The publick are indebted to Mr. K. F. C. *Wagner*, professor of Latin and Greek in the *Carolinum* college at Brunswick, for a respectable treatise on the "Greek accent." (1 vol. 8vo. printed at Helmstedt, 1807.

24. The best spirit of modern criticism has been exhibited in the systems of grammar. Particularly since Professor *Trendelenbourg* of Dantzick published, in 1782, his "Elements of the Greek language," a palpable improvement has appeared in that science. Among the last *Greek grammars* produced by the German school, we must particularly notice those by *Buttmann*, by *Jakobs*, and by *Matthiae*, which is not only the last, but undoubtedly the most perfect. (Leipsick, 1808.) We notice also, that Mr. *Thiersch*, professor of the ancient languages in the gymnasium of Gottingen, has published in seven folio pages, several very ingenious grammatical tables, which exhibit a new method, more simple and sure to teach the paredigma of the Greek verbs;—and we remark as a general observation, that if the professors of the different universities have published the greatest number of critical editions of the Greek classicks; the instructers of the gymna-

sia and other inferiour schools, have published more treatises on grammar which proves that they both enter into the spirit of their duties.

25. I conclude by recommending to the attention of the Hellenist a new edition of the *Greek and German Dictionary*, by Professor *Schneider*, of Franckfert-on-the-Oder, which has been recently printed at Leipsick in two quarto volumes. This is undoubtedly the most perfect and philosophical Greek lexicon extant. It may perhaps be objected to it, that it is not in Latin,* but it is a fact that German translates Greek more accurately than Latin. On this account German is absolutely indispensable for a Hellenist, who intends to be thoroughly acquainted with his science. Mr. *Boissonade* mentioned this lexicon in the Journal de l'Empire (Feb. 1808) with the respect it merits. Its author exhibits an entire acquaintance with criticism, philology, and antiquities. He has been known in the literary world more than thirty years by his treatises, generally written in Latin, on different classicks, such as *Pindar*, *Anacreon*, *Strabo*, *Oppian*, *Plutarch*, and on the several branches of natural history among the ancients, and finally by his edition of the "Scriptores rei rusticae veteres," which was printed at Leipsick in the latter part of the last century, in nine parts. 8vo.

Besides this remarkable work, a valuable Greek and Latin Dictionary has been published by Mr. *Born*. We have already noticed the "Lexicon Xenophonteum," by *Sturtz*, and the "Lexicon Herodoteum," by *Borheck*, &c. There are many other works of the same kind, which we must pass over in silence, as we have mentioned the most valuable.

From the (London) MONTHLY MAGAZINE.

ON the 24th of February, at an auction in the capital, there was sold a Greek manuscript, collected by one of his majesty's foreign ministers, at the island of Patmos, in the Archipelago. It is a folio volume, in appropriate classical binding, vellum, with rich gold Ionick border, and gilt edges, and contains upwards of seven hundred and eighty pages, on cotton paper; with, generally, twenty-nine lines of text, in a two-inch margin on each page; illustrated by about sixty illuminated figures. The principal title is, ΑΘΗΝΑΙΟΥ ΠΕΡΙ ΜΗΧΑΝΗ-

* The Latin translation is however, frequently annexed.

MATΩN, which is followed by several treatises on similar subjects, by other writers. Concerning the first author, Lempriere, in his Classical Dictionary says, "Athenaeus was a Roman general, in the age of Gallienus, who is supposed to have written a book on military engines." In Fabricii Bibliotheca Graeca, vol. v. the title of this book stands No. 143 in the catalogue of Greek manuscripts belonging to the royal Neapolitan library. This manuscript is written in three different hands, but all fair, and thus dated at the end : " Finished on 7 May, 1545." But the characters at the beginning evidently denote an antiquity of at least a century anteriour to that date ; and it will doubtless occur to the recollection of the learned, that the late Porson pronounced Greek manuscripts of that age to be equal to Latin works of the ninth century. On the first page is written, in more modern Greek, " This present book belongs to the God-trodden mountain Sinai." The sum for which it was sold was sixty-one guineas.

....

A Literary and Philosophical Society has just been established in the populous village of Hackney. It consists of three classes, none of which is limited : 1. Ordinary members who contribute to the funds, enjoy the use of the books, &c. 2. Honourary members, consisting of such gentlemen whose association may reflect honour on the society, and whose opinion of the labours of its members may be such as to impress them with sentiments of respect for this mark of regard. 3. Those whose attachment to literature may entitle them to become members, but whose finances would prevent their contributing to the subscriptions for the support of the society. To these last, the library will be open gratis. It is intended that the meetings on Tuesday evenings shall be principally occupied by literary conversations, and reading such papers on scientifick or literary subjects, as the society may be favoured with. The subjects for conversation, or books for the library, are to comprehend the mathematicks, natural philosophy and history, chemistry, polite literature, antiquities, civil history, biography, questions of general law and policy, commerce, and the arts ; but religion, the practical branches of the law and physick, British politicks, and indeed all politicks of the day, shall be deemed prohibited subjects. The purchase of philosophical instruments, and patronizing lectures on philosophical subjects, form part of the plan of the society. The sub-

scription is fixed at one guinea per annum for ordinary members, and the last Monday in March is appointed for the annual general meeting of the society.

EDITORS' NOTE.

We have received an obituary notice of the late Hon. *Samuel Dexter*, and regret that it came too late for this number. We shall give it a ready insertion in our next.

CATALOGUE,

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR JUNE, 1810.

Sunt bona; sunt quaedam mediocria, sunt mala plura. *Mart.*

NEW WORKS.

* Ten Hints addressed to wise men; concerning the dispute which ended, on Nov. 8, 1809, in the dismission of Mr. Jackson, the British Minister to the United States. Boston; John Eliot, pp 115 8vo.

* Two Dissertations—First, The Nature and Constitution of the Law, which was given to Adam in Paradise; designed to shew what was the effect of the disobedience—Second, The scene of Christ in the Garden of Gethsemane; designed to shew the nature of the Cup, which he prayed might pass from him. By David Sanford, A. M. pastor of a church in Medway, Massachusetts Boston; Farrand, Mallory and Co.

* An Account of the Rise, Progress, and present State of the Boston Female Asylum, together with the Act of Incorporation; also, the Bye-Laws, and Rules and Regulations, adopted by the Board of Managers. Boston; Russell and Cutler.

* A Discourse delivered at the Funeral of the Rev. David Sanford, A. M. late pastor of the second church in Medway, who died April 7th, 1810, aetatis 73 By Nathaniel Emmons, D. D. pastor of the Church in Franklin. Boston; Farrand, Mallory and Co.

* Report from the Secretary of the Treasury, on the subject of American Manufactures, prepared in obedience to resolution of the House of Representatives, April 19, 1810, Referred to Mr. Macon, Mr. Pitkin, Mr. Fisk, and Mr. Clopton. Boston; John Eliot, jun.

* A Sermon preached April 27th, 1810, at the Ordination of the Rev. Seth F. Swift, to the pastoral care of the second Congregational Church in Nantucket. By John Simpkins, A. M. pastor of the church in Brewster. Published at the request of the hearers. Boston; John Eliot, jr.

* A Discourse delivered in Wethersfield, at the Funeral of the Hon. John Chester, Esq. who died Nov. 4, 1809, in the 61st year of his age. By John Marsh, D. D. pastor of the first church in Wethersfield. Published by the request of the bereaved family. Hartford; Hudson and Goodwin.

* Sermon preached before his Excellency the Governour, and the Honourable Legislature of the State of Connecticut, convened at Hartford,

* Such books, pamphlets, etc. as are designated by this mark (*) may be found at the Boston Athenaeum.

on the Anniversary Election, May 10, 1810. By John Eliot, A. M. pastor of a church in Guilford. Hartford; Hudson and Goodwin.

* An Essay on the Establishment of a Chancery Jurisdiction in Massachusetts. Boston; Farrand, Mallory and Co.

* A Sermon preached at Boston, before his Excellency Christopher Gore, Governour, his Honour David Cobb, Lieutenant Governour, the Council and Legislature, upon the Annual Election, May 30, 1810.—By Elijah Parish, D D pastor of the church in Byfield. Boston; printed by subscription.

* An Address, delivered before the Massachusetts Charitable Fire Society, June 1. By James Richardson. Boston; Russell and Cutler.

* A Sermon delivered before the Massachusetts Missionary Society, at their eleventh annual meeting in Boston, May 29, 1810. By Jacob Norton, A. M. Pastor of the first church in Weymouth. To which is added, an Appendix, containing some Observations on the character of Antichrist, drawn up by the Hon. Richard Cranch, Esq. A. A. S. Boston; Lincoln and Edmands.

* The Opinion of Judge Cooper on the Effect of a Sentence of a Foreign Court of Admiralty Published with his permission, by Alex. Jas. Dallas. New York; R. M'Dermot.

* Papers for 1810, communicated to the Massachusetts Society for promoting Agriculture. Published by the Trustees. Boston; Russell and Cutler.

* The Simplicity that is in Christ, and the danger of its being corrupted. A Sermon preached in Boston, at the annual convention of the Congregational Ministers of Massachusetts, May 31, 1810. 8vo. pp. 38. John Eliot, jr.

NEW EDITIONS.

* Sermons on various subjects, evangelical, devotional and practical, adapted to the promotion of Christian Piety, Family Religion, and Youthful Virtue. By Joseph Lathrop, D. D. pastor of the first church in West-Springfield. Second edition. 5 vols. 8vo.

* An Exposition of the conduct of France towards America, illustrated by cases decided in the Council of Prizes in Paris. By Lewis Goldsmith, Notary Publick, author of Mr. D'Hauterieve's "Etat de la France a la Fin de l'an 3. New York; E. Sargeant.

An Explanation of the Conduct of France towards America. New York; E. Sargeant.

* The Lake of Killarney, in 2 vols. By Anna Maria Porter. Boston; W. M'Ilhenney.

WORKS PROPOSED AND IN PRESS.

In press, and will be speedily published by Wm. M'Ilhenny, the following new novels, by celebrated authors, viz. The Scottish Chiefs, a romance, by Miss Jane Porter, author of Thaddeus of Warsaw, and Remarks on Sidney's Aphorisms.—Tales of Real Life, forming a sequel to Mrs. Edgeworth's Tales of Fashionable Life.—The Wife, or Model for Women, a tale by Mrs. Edgeworth.—The Libertine Husband, translated from the French of Madam de Stael Holstein, author of "Delphine," Corinna, &c.—The House of Osma and Almeria, or Convent of St. Ildefonso, a tale, by Regina Maria Roche, author of the Children of the Abbey, Discarded Son, &c.—Chevalier de Versenai, a novel, translated from the French of Madam Cottin, author of Elizabeth, or the Exiles of Siberia, &c. &c.

S. Etheridge, of Charlestown, proposes to publish by subscription, Calmet's great Dictionary of the Bible. 4 vols. quarto.

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